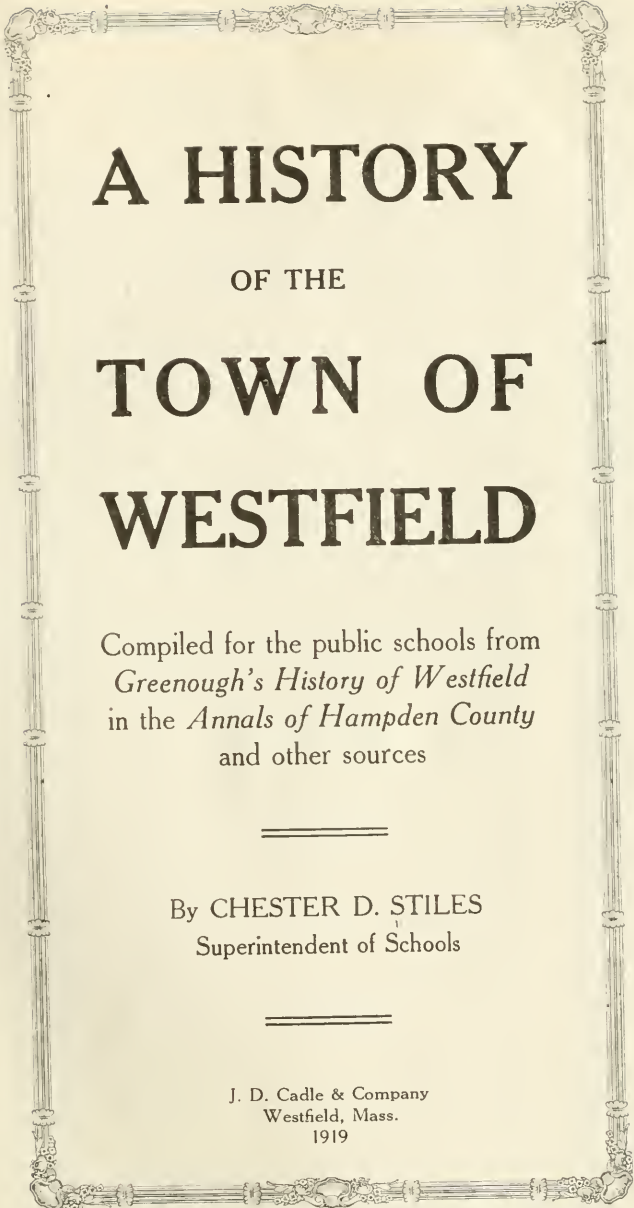


A HISTORY OF THE TOWN OF WESTFIELD

Compiled for the public schools from
Greenough's History of Westfield
in the *Annals of Hampden County*
and other sources

By CHESTER D. STILES
Superintendent of Schools

J. D. Cadle & Company
Westfield, Mass.
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Beginning of Settlement

The first white men who made a temporary abode in this region seem to have been attracted by the opportunities to trade with the Indians for beaver skins and other furs. It is impossible to trace the routes, to locate the stopping places, or to determine the times of these early pioneers.

In 1641, as shown by the Colonial records, the general court of Massachusetts, finding that the people of Connecticut had encroached upon the domain of the Massachusetts Bay, wrote them as follows:

"It is greivous to us to meete with any occasion that might cause difference to arise betweene yor people & us, standing in so near relation of friendship, neighborhood & Christianity, especially; therefore or study is (when any such arise) to labor the removing of them upon the first appearance. Now, so it is, that we have been certified that you have given leave to some of yors to set up a trading house at Woronock, wch is knowne to bee within or patent, lying as much or more to the north than Springfield. Wee heare also, that you have granted to Mr. Rob't Saltonstall a great quantity of land, not far beneath Springfield wch wee apphend to bee an injury to us, & do us such right in redressee hereof as you would expect fro us in a like case. Wee suppose wee shall not need to use other argumnts; we know to whom wee wright. Wee have thought meete upon these occasions to intimate further unto you that wee intend (by God's help) to know the certeinty of or limits, to the end that wee may neither intrench upon the right of any of or neighbors, nor suffer orselves & or posterity to bee deprived of what rightly belongeth unto us, wch wee hope wilbe without offence to any; & upon this wee may have some ground pceeding in or further treaty wth you about such things as may concerne the welfare of us all. These things wee leave to yor consideration, & shall expect yor answeare. In the meane time wee rest."

The immediate occasion of this letter was the fact that Governor Hopkins of Hartford had obtained a grant of land, and, in 1640, had established a trading house at "Woronock."

At a still earlier period the people of Connecticut claimed a certain jurisdiction over Springfield, even, as well as the territory lying west. In 1635, John Winthrop, son of Governor Winthrop of Massachusetts, came from England having a commission from Lord Say and Lord Brook appointing him governor in Connecticut. Two thousand dollars were given him for the purpose of erecting a fort at the mouth of the Connecticut river. He built the fort and named it Saybrook fort, fitting it up with an armament he brought with him from England.

Not unlike a mediaeval baron who built his castle on a rocky bat-

flement overlooking a highway leading through a mountain pass and levied toll under the excuse of protecting those who passed by, so all vessels passing up the river were now required to pay toll. Settlers from Massachusetts Bay in Windsor, Wethersfield and Hartford to avoid a contest paid the toll. Springfield refused to pay. Hence arose the most serious controversy that ever occurred between the two colonies. The general court of Massachusetts when appealed to for protection responded stoutly in defence of Springfield. In 1644, when the Connecticut settlements bought the fort, they included in the purchase all claims against Springfield for unpaid tolls. When these claims were urged upon the attention of the commissioners of the united colonies their decision was long deferred until the commissioners from Massachusetts refusing to act, the others decided in favor of the claimants; but Springfield stubbornly refused payment. Massachusetts, siding strongly with Springfield, retaliated by attempting to levy toll upon all vessels of other colonies entering the harbor of Boston. The colonies would not endure this, and to prevent the breaking up of the union of the colonies, the measure was withdrawn. The claims of Connecticut for tolls still remain unpaid.

The boundaries of Springfield were from time to time so extended as to include a good share if not all of the territory afterwards known as Westfield, and that of several other towns. In 1647, the general court issued the following order:

"It is ordered by this Court, that Woronoko upon Connecticut River within ys jurisdiction, shall lie, and be reputed as a part of ye towne of Springfield, & liable to all charges there as other pts of the same toune: untill erecting some other plantation more convenient, it shall be thought fitt by ye Court to annex it to such new plantation."

Holland tells us that "at the May court, 1662, certain gentlemen who appear to have belonged in Windsor and Dorchester, presented a petition, representing themselves to be much in want of land, and asking for a tract six miles square at Woronoco, to be joined with the farms of 'the late much honored Maj-Gen. Atherton and Capt. Roger Clapp of Dorchester,' to whom it appears grants had previously been made by the court. The petition was signed by fifteen individuals. The deputies voted to grant the petition, and decreed that the farms alluded to should belong to the plantation, in respect to public charges, and that 'the order for Woronoco henceforth to lie to Springfield should be void;' provided the petitioners should settle themselves and a minister within three years; otherwise the land was to belong to Springfield until a plantation should be settled there. But this scheme seems to have entirely miscarried, as no considerable settlement occurred there until 1666, and among those who held titles confirmed by a residence of five years, thereafter, the name of but one of the petitioners can be found, viz., George Phelps, who emigrated from Windsor. The first settlers were from Springfield, Windsor, and Northampton."

Ensign Thomas Cooper seems in 1658 to have received the first grant of land in Woronoco from the town of Springfield. It was lo-

cated "on the northeast side of Worronoke River, to wit., betwixt the brook called Tomhammucke and the river called Worrinoke River, from the mouth of the said River Tomhammucke, and soe up, soe high towards Pochasuck as until he cometh to the hill Wasapskotuck." This grant included, it would seem, most of the alluvial lands on the north side of the Westfield and extended from Brass or Prospect hill on the west to the stream flowing from Springdale mills on the east. Across the east part of this tract, after 1664, passed the road from Northampton to Windsor.

In 1660, March 13, "There is granted Samuel Chapin a piece of land at Woronoco, being twenty and thirty acres approximately 'lying on the east side of the second brook, that is on this side of Thomas Cooper's farm there and is to be bounded by the hill on the north and the river on the south, provided those lands shall be considered by the court to belong to this town and he purchase the said land of the Indians, and he is not to hinder passage through it to other lands beyond it.' "

This grant from Springfield recognized, as did other original grants, the ownership of the Indians. Those to whom lands were originally granted, were to purchase them of the Indians, in order to obtain a complete title.

Judging from the records and traditions, Walter Lee, John Sackett, and George Saxton were the first permanent settlers on the north side of the Westfield river. The site of Mr. Sackett's house is still shown. He is believed to have been the ancestor of those of the name who have since resided in Westfield. Benjamin, the son of George Saxton, who lived for a time on the part of the Northampton and Windsor road running from the present road from Westfield to Springfield, to the hamlet, Little river, was the first child born among the settlers of Westfield. He was born in 1666 and was among the first to give proof by his life in Westfield that it is a place favorable to longevity. He died at the age of eighty-eight.

As the old Indian fort was said to have stood on the south side of the Westfield river near its confluence with Little river, the area between the rivers was called the fort side. This name may have been perpetuated because part of the area was fortified after a time by palisades. The land lying north of the Westfield river was called the north side and that south of the river but east of Little river, the south side.

Forests and Glades.—We should be glad to have some photographic views of the lands on the Westfield river, as they were before they were occupied by white men, but no man used a camera in those days. The best lands were annually cleared by the Indians in many places by kindling fires in November that consumed leaves, underbrush and dead limbs on the ground. A Mr. Graves, writing in 1629, says, the country "is very beautiful in open lands mixed with goodly woods and again open plains, in some places 500 acres, some more, some less, not much troublesome to clear for the plough." "The grass and weeds grow up

to a man's face; in the low lands and by fresh rivers abundance of grass and large meadows without any tree or shrub."

There was plenty of land ready for the plow. The fires of the Indians had swept widely. The uplands bordering the lowlands were often thinly covered with trees, and the dense forests beyond the reach of the meadow fires were generally free from underbrush, so that hunters and companies of soldiers mounted or on foot easily penetrated the forests in all directions. Owing to the annual burnings good timber in some of the river towns was not as plenty as has been supposed. Westfield was better provided than Springfield. The western hills were nearer. Springfield voted in 1647 "that no timber, boards, planks, shingle-timber, nor pipe-staves should be carried out of the town from the east side of the river."

Woronoco Committee—At a town meeting held at Springfield, Feb. 7, 1664, Capt. John Pynchon, Nathaniel Ely, George Colton, Benjamin Cooley, and Elizur Holyoke were chosen to be a standing committee "to have the sole power to order matters concerning the lands in Woronoco and for admittance of inhabitants for that place and for granting of lands there or any other affairs that concern that place, and that may conduce to the settling the said towne. This committee to hold till the town see cause otherwise to order."

This committee soon made grants to Capt. Aron Cooke, Thomas Day, John Ingersoll, Joseph Leeds, Moses Cooke, John Osborne, John Holyoke, David Ashley, Thomas Noble, Sergeant Stebbins, Samuel Mansfield, John Ponder, John Root, Benjamin Cooley, Hugh Dudley, and Thomas Orton.

Jan. 9, 1667, the committee declared the lands of certain grantees "forfeited fully, unless they begin the work of settlers in fencing, etc." "It is ordered that Capt. Cooke, Thos. Dewey, John Williams, John Sacket, John Ponder, David Ashley and Mr. Cornish shall view the land to be fenced, and determine where the fence shall be set, what quantity there is, and where each man's portion shall be, and this work to be attended to forthwith."

"It is further ordered that all such as have lands granted at Woronoak shall meet there on Tuesday fortnight next, if the weather will allow, or the next fayre and fit day, to consider and agree about fencing and other matters of concernment, and if due notice to the persons concerned (that are now absent) then such as shall come may act and determine what tends to the speedy carrying on of the fencing and other necessary affairs."

At a meeting of the committee for Woronoco, March 2, 1667, Thomas Noble, David Ashley and John Root made request that their home lots westerly from the Indian fort may be each two rods broader for convenience in setting their fence, the ground of the present line being wet. At the same meeting George Fyler makes request for a home lot "on that side of the river by the Indian fort."

Certain lands "on the north side of Woronoak river above the cel-lars" were granted. Also certain other lands were granted "on the

south side of the river not yet disposed of, to Ambrose Fowler, George Saxton and Jonathan Alvord."

Among the various order of the committee, March 13, 1667, is the order that the "gate by (John) Sacket's be well hung for the security of the field by the 25th of this inst. March and after yt time who ever shall leave open or not shut the gate shall pay 5s to the use of the proprietors."

This gate it is thought was a little east and south of the site of the Springdale mills, probably where the road from Northampton to Windsor entered the common field. This road held its southerly course to the river, where there was a ford called in some of the old documents the "neek riding." The road then continued easterly along the south bank of the Westfield river, until it approached the present site of the county bridge; then it took the present course of the road running southerly from the bridge to the hamlet now known as Little river. Somewhere across this road, perhaps where the road left the common field as it proceeded to the South, another gate was hung. This was to be closed by those passing, under the same penalty, "for the security of the corn field."

Division of Lands—While a considerable tract was held as a common field it was found desirable to allot a home lot to each householder. Later the common field was divided.

"At a meeting of the proprietors of land of Woronoak on the fort side March the 13th, 1668, for laying out the proportions of land on the fort side."

"All the proprietors unanimously agree that for the most equall disbursing and dividing their generall portions of land, the land to be now laid out shall be divided into three parts, one part to be next to the fort river shall be accounted or goe in lieu of meadow, where every man shall have his share, only Serg. Stebbins, Thos. Bancroft, & that whereas William Brooke's allotment are to have their shares (viz.) three acres (not these but) against their home lotts in the low land there, which is instead thereof, this for the first part or division of land which is accounted the meadow division.

"Nextly the plowland is to lye in two divisions and every man to have his proportion, in each Division of the plow land. And for the laying of men's land, that is the place where each man's portion of land shall lye, every proprietor agreeing to acquiesce in that place where his lott shall fall. And for the beginning of the first division of plowland, it shall be at the lower-most or southeasterly side, there the first lot is to lye, & from thence to goe upward or Westerly.

"The first lott came out to Thomas Gunn, who lyes next the river on the easterly syde of all the other lotts where he hath seventeen acres. length 160 rod, breadth 10 rods at the front and 24 rods at ye west and besides this there is 2 rods broad allowed more to this lott for a high way downe to the river all the length of it."

Then follows the description of the lots laid out (1) from the meadow land (2) from the first division of the plowland and (3) from

the second division of the plowland. The names of the parties to whom these three divisions were severally apportioned by lot are:

14 No. 7	Order of lot.	Meadow Division	Order of lot.	First plowland, division beginning lowermost and going upwards.	Order of lot.	Second plowland, division from lower end running upwards.
Thomas Gunn	1	17 acres	6	6 acres	5	9 acres
David Astley	2	11 "	3	4 "	3	5 "
John Ponders	3	11 "	1	4 "	12	3 "
Sergeant Stebbins	4	13 "			7	7 "
Joseph Whiting	5	16 "	5	6 "		
William Brookes	6	10 "			10	5 "
Thomas Bancroft	7	11 "			4	6 "
Hugh Dudley	8	6 "	2	2 "	1	4 "
Isaac Phelps	9	10 "	10	3 "	8	5 "
George Phelps	10	26 "	8	8 "	6	14 "
Thomas Root	11	8 "	9	3 "	2	5 "
John Root	12	11 "	7	4 "	11	6 "
Thomas Noble	13	13 "	4	4 "	9	6 "

The term "Hundred Acres" was applied to the lowlands south of Little river, between the Southwick road and the railroad running south from Westfield.

"An account of the land called hundred acres":

Joseph Whiting	16 acres
Thomas Root	7 acres
Thomas Stebbins	3 acres
Israel Dewey	6 acres
Isaac Phelps	6 acres
George Phelps	16 acres
Hugh Dudley	5 acres
John Ponder	7 acres
Thomas Gunn	10 acres
David Ashley	7 acres
John Root	7 acres
Thomas Noble	7 acres

"18th Feb., 1668. Grants of land made by the town. John Sacket hath liberty to lay downe the five acres of boggy meadow and to take up five acres on that side of the river elsewhere so that it be not to the detriment of former grants."

19th March

1669. Sackett's creek is granted to Mr. Whiting & David Ashley, to set a mill thereon to grind and also the land about the creek is granted them for a pasture. More granted them for encouragement an hundred acres of land & liberty to choose it in two places."

TOWN ORGANIZATION.

At a meeting at Woronoco the 21st of Jan. 1668, it was "voted that James Cornish, George Phelps, Thomas Dewey, and Tho. Noble shall goe to Springfield the first Tuesday in February next at a towne meeting to propound to the town for the settlement of our place and affayres, in particular to determine where the lyne shall run betwixt Springfield and us and to appoynt persons to lay out the bounds granted us by the Honor'd Genll Court and to allow us to be a township of ourselves and signify the same to the honored Genll Court etc."

Springfield we find acquiesced in the wishes of the proprietors, so that later in the year, on the 11th of August, the settlers voted unanimously "that we will look out for a minister to carry on the work of God in this place." The record of this meeting is dated Streamfield, apparently the name first chosen by the settlers as they were about to organize the town.

Defenses against the Indians.—One or more houses were built as forts by the settlers and during the often recurring Indian wars several were fortified, i. e., the walls were made bullet-proof, ammunition and provisions were stored, and measures taken to extinguish fire in case the houses were set on fire by an enemy. Some of these fortified houses were surrounded by palisades. These palisades were made by splitting sections of the trunks of trees of moderate size in halves and so straightening and scoring the edges, that when they were set in the ground edge to edge they would form a continuous wall or closed fence, not less than two inches thick and eight or more feet high. The tops of the palisades were pointed. The palisades enclosing the central hamlet of Westfield are said at one time, during King Philip's and other Indian wars, to have been about two miles in circuit. If one would trace the position of this wooden wall or fence, as it was at the close of Philip's war, let him leave Main street at its junction with Meadow street, and facing the east, turn to the left, follow the brow of the meadow terrace around behind the Moseley house in its sinuous course till he reaches the bank of Westfield river, thence along the bank of the river nearly or quite to the mouth of Little river, then along its bank until the brook that crosses Noble street is reached, then westerly along by this brook, at length turning from it by a curve to the north to reach our limit of departure.

It is evident if the course of the palisades has been correctly outlined, that between the Moseley house and the bridge over Little river, palisades once stood opposite to the entrance of Noble street close upon what is now Main street. The western gate of the enclosed area was not far from the west side of Meadow street at its junction with Main street. The brow of the terrace along which the northern line of the palisades ran was made doubly strong for defense by the steep bank that fell away from the palisades and by the swampy land at its base. The high banks of the rivers also formed a fine rampart, rendering the palisades along the banks more effective. The area within the palisades is sometimes designated in the old records as "the fort." Owing to the fact that at times those settlers who could not avail themselves of the fortified houses without the palisades, were obliged to find places of abode by building within, it was called at times the place of compact dwellings.

Westfield, at the time of its settlement, was the town farthest west in Massachusetts. It has been said that Mt. Tekoa, now standing upon the western border of the town, continued to mark the boundary of Massachusetts and the limits of civilization so far as the homes of her people were concerned, until 1725.

The rocky hills west of Tekoa, to those accustomed to the lowlands, the plateaus and the slopes of the valley of the Connecticut, were undesirable as places of abode. When the sons and daughters of the early settlers of Westfield sought new lands they went forty miles west and rested not until they found soil in the valley of the Housatonic as attractive as that of their early home. Another objection to the settlement of the part of Massachusetts west of Westfield was that New York, with its system of land rents, claimed the territory. The western boundary of the Bay State was long a matter of dispute.

Westfield, then, for half a century, was the most western town of the state; and, in proportion to its number of inhabitants, had to do with a larger number of Indians than those dwelling in older towns. Greater caution was here needed in protecting the families of the settlers. The first fort house as well as those from time to time subsequently "forted," was solidly built, the space between the outside and inside boarding of the walls being filled with material impervious to bullets. An ample cellar was the refuge of women and children when the fort was attacked. Whenever the surrounding Indians were unfriendly or hostile, the strong palisade, extended as we have seen, nearly two miles in circuit, was guarded.

In the stress of Philip's war, settlers who had ventured to make a home outside of the area enclosed by palisades, complied with the plans of a committee of the general court in 1667, requiring settlers to form more compact communities. The proprietors within the palisades agreed to break their lots and allow the outsiders to settle upon them. In payment for every acre so relinquished, two acres were received in outlying lots.

Relation to the Indians.—The Indian inhabitants were not numerous, though it is not easy to estimate the number in the valley or in the

immediate vicinity of Westfield. The rights of the Indians were generally respected. The settlers bought from them the lands they occupied. The Indians were well treated. It was for their interest to keep the peace that their trade with the whites might not be interrupted. They managed their own affairs, though when living in the neighborhood of a settlement it was their custom in this valley to look to the authorities maintained in the settlement to administer justice. The record of these early times show that the settlers tried to be just to the Indians as to their own people, consequently the Indians usually submitted to the verdicts of the settlers when penalties were visited by the magistrates upon Indians who had wronged the English. It was not uncommon for the magistrates in issuing a warrant to arrest an Indian to give instructions to the constable to abstain from force. The Indians were allowed in several towns to place their clusters of wigwams on land owned by the town and to hold them unmolested. Under very reasonable conditions they were allowed in some towns to build forts upon town land.

King Philip's War.—In 1675, only six years after the incorporation of the town of Westfield, the storm that had been gathering burst upon the colonies. For three years the savages burned dwellings, sometimes destroying whole villages, slew men, women and children, and threatened the utter destruction of the English and all they had wrought. The terror, the anxiety, the suffering of the settlers in the valley of the Connecticut during this period no pen can describe. Those living in Westfield, few in number, and forming a sort of outpost on the advancing line of settlement, seemed most exposed to attack. Yet they held their ground, though frequently urged to fall back toward the more populous towns. Perhaps the newness of the settlement, which prevented the accumulation of stores and other things desired by the Indians, led them to leave Westfield comparatively unharmed, while they plundered and burned most of the other towns in the valley within the limits of Massachusetts. Northfield was bounded on the north by the line of the state, while Springfield was the town farthest to the south. Between these were Westfield, Northampton, Hadley, Hatfield and Deerfield. Springfield and Northampton were the older towns. The newer towns were composed largely of emigrants from the others. Farming was the business of the time, and when a new generation came to manhood, finding the best land along the river occupied, they felt the need of occupying new territory.

As a result of the terrible devastation of the first year of the war, Deerfield and Northampton were abandoned, and the stress of the war was so severe in the eastern part of the state that the authorities could not easily decide what course to pursue. The council at Boston, limited in means, in need of men to complete the depleted ranks, finding it impossible to properly garrison the towns in the valley, planned to concentrate the settlements by having the inhabitants of other towns move to Springfield and Hadley.

Events soon proved the wisdom of remaining at Westfield instead

of moving to Springfield. October 5, Springfield was attacked and most of its houses burned. Owing to the destruction of their corn mill, the people of Springfield resorted to Westfield to have their corn ground. Fortunately for both towns, the mills owned by three Dewey brothers, Thomas, Josiah and Jedadiah, and Joseph Whiting, on Two-Mile brook, the outlet to Congamond ponds had been completed in 1672. These mills were on the Windsor road, a mile or more west of the schoolhouse at Little river. The Dewey grist mill was the first grist mill built in Westfield.

The minister, Rev. Edward Taylor, noted some of the events of Philip's war. He says, beginning in the year 1675, "but summer coming opened a door unto that desolating war began by Philip, Sachem of the Pokoneket Indians by which this handful was sorely pressed, yet sovereignly preserved, but yet not so as that we should wholly be exempted from the fury of war, for our soil was moistened by the blood of three Springfield men, young Goodman Dumbleton, who came to our mill, and two sons of Goodman Brooks, who came here to look after the iron on the land he had lately bought of Mr. John Pyncheon, Esq. Who being persuaded by Springfield folk, went to accompany them, but fell in the way by the first assault of the enemy made upon us, at which time they burned Mr. Cornish's house to ashes and also John Sacket's with his barn and what was in it, being the first snowy day of winter; they also at this time lodged a bullet in George Granger's leg, which was, the next morning taken out by Mr. Bulkeley, and the wound soon healed. It was judged that the enemy did receive some loss at this time, because in the ashes of Mr. Cornish's house were found pieces of the bones of a man lying about the length of a man in the ashes. Also in winter, some skulking rascals, upon a Lord's day, in the time of our afternoon worship fired Ambrose Fowler's house and barn; but in the latter end and giving up of winter, the last snowy day we had thereof, we discovering an end of Indians, did send out to make a full discovery of the same, designing only three or four to go out, with order that they should not assault them, but to our woe and smart, there going 10 or 12, not as scouts, but as assailants, rid furiously upon the enemy from whom they received a furious charge whereby Moses Cook, an inhabitant, and Clemence Bates, a soldier, lost their lives. Clemence in the place and Moses at night. Besides which we lost none of the town, only at the Falls fight at Deerfield, there going nine from our town, three garrison soldiers fell. Thus, though we lay in the very rode of the enemy, we were preserved, only the war had so impoverished us that many times we were ready to leave the place."

During the first year of the war, and earlier, Westfield and other towns in Western Massachusetts repaired and completed their lines of palisades. This work went on during the winter of 1675-6, which is said to have been a mild season. The Indians seem to have retired beyond the northern boundaries of Massachusetts.

The condition of affairs in the winter of 1675-6 was in Westfield most disheartening. Deerfield and Northfield, newer outlying towns

like Westfield, had suffered terribly and had been abandoned. However mild the early winter, later the cold was intense, and the snow was deep; yet this may have helped to hold the Indians in their wigwams in the valleys of Vermont. The population, as Edward Taylor said, was but a "handful," probably less than one hundred and fifty, possibly not over one hundred, all told. Some of the men had fallen. Some, discouraged with the outlook, had moved to larger towns that seemed safer from attack. Soldiers left by Major Treat, to garrison the town, when he led his division back to Connecticut, were billeted upon the householders; less had been planted than usual. The troublous times and the withdrawal of men for defense and for war had left what was planted in a measure uncared for, and in part, unharvested. Grain and other supplies had been levied to supply the needs of the forces. How to husband the limited supplies for man and beast so as to survive the winter, was a perplexing problem, and who could tell how soon they would be assaulted?

As William G. Bates has written: "In the case of our fathers, there was nothing to sustain them but their own fortitude, inspired by their own high hopes of the future. It was no holiday warfare which was impending. . . . The result was to be literally victory or death, not a death to them only, but a death of extermination of all their kindred."

"Nor can we fail to admire, also, the heroism of those, who were left almost alone in their homes of precarious safety, when the stalwart men of the settlement went forth to war. The infirm and those of immature age, were their only defenders. It was for them to protect the families against a stealthy foe, whose war-whoop was followed, at once, by the torch and the tomahawk, which too often awoke and silenced a whole settlement. They were the guardians, who, from the summit of the watch-tower, were to watch, and listen through the long days, and the longer nights, for the approach of the savage and to patrol, during the same periods, along the poorly constructed palisades. In the meantime, the anxious mothers were snatching their broken slumbers, in the embraces of their terrified children, their rest disturbed by dreams of danger, and visions of disaster."

The news from the valleys of Manchester and Sunderland in Vermont, where late in the year 1675 the Indians had made their camps, was not encouraging. Two of the captives taken by the Indians were purposely allowed full opportunity to count their rank and file, when drawn up in full array, and then freed and sent to Albany. They reported that twenty-one hundred were well armed, evidently ready to slaughter and devastate until the English should be driven from the land. The effectiveness of this body of Indians was increased by the knowledge and skill of those Indians who had lived near the settlements and mingled with the English.

The wasteful feasting and revelling in the camp rapidly reduced the stores gained by pillage the season before. Soon a large division with limited rations was upon the warpath, as fierce for prey as hungry

wolves. Early in March, Lancaster, Chelmsford and a half-dozen other places in the eastern part of the state were attacked.

On the 14th of March, the yells of the savages on all sides of the stockade awoke the people of Northampton to the terrific fact that the town was assaulted. The Indians with unwonted fury made the attack on three sides of the stockade. Soon they were pouring into one opening. Four houses outside and one inside were soon in flames. The soldiers of the garrison, under the leadership of Capt. Turner, and those of the two Connecticut companies, under Major Treat, who had providentially reached Northampton the night before—less than two hundred in all—in the lurid light of the burning buildings hemmed in the Indians through the opening. These Indians found themselves entrapped and never after did a body of assaulting Indians rush into a stockade through a narrow opening.

The successful repulse of this impetuous assault of the Indians seems to have effectually arrested their advance to the south. Had they succeeded, or had their loss been less severe, Westfield, the next town at that time on the south, must have suffered. The little settlement at Westfield with its slender garrison could hardly have survived the attack of so large a force of Indians as swarmed that night around the stockade at Northampton.

Companies of Indians frequently changing their camp, ever intent upon plunder, stealthily prowling about in the neighborhood of the towns, continued to terrify the English and to gather booty. Soon after the attack on Northampton, a large body of Indians appeared at Hatfield, but Capt. Samuel Moseley was prepared for them and they were not anxious to repeat the severe experiences at Northampton.

On the 26th of March, 1676, a company of people on their way to church from Longmeadow to Springfield were waylaid by Indians. Two were killed, two wounded and two women and their babes captured. During the winter, two men were killed and two houses burned in Westfield.

Harassed on every side by attacks of Indians, now here, now there, and unable to adequately garrison the towns against such numerous and ubiquitous foes, the Connecticut council sent a flag of truce up the river, asking for an exchange of prisoners, and suggesting a treaty of peace. The Indians who had enjoyed the just dealings of the people of Westfield, and tribes who had enjoyed the hospitality of towns in Massachusetts farther up the valley, were ready for peace. But the larger body of the Indians parleyed, that they might lay in a store of provisions at the spring fisheries and plant the deserted meadows of Deerfield and some other fields. April was a quiet month; the Indians were busy fishing and carousing. They were gathered in large numbers in May about the falls above Deerfield on the Connecticut river.

Though Capt. Turner was too ill to undertake so hazardous an enterprise as an attack upon the Indians, he was appointed to lead. Three of the nearly one hundred and fifty mounted men, who made the night march from Hatfield to what is now known as Turner's Falls, were

Westfield men. These brave men surprised the Indians at break of day, while they were yet sleeping off the night's debauch, the consequence of a successful raid upon the village of Hatfield, May 30th, 1676. This slaughter of Indians at the Falls, was the severest blow yet inflicted by the English upon the Indians in the valley. The courage and endurance of the attacking party, though the Indians greatly outnumbered them, impressed the Indians with the unconquerable valor of the English. The fight at Turner's Falls, where so many Indians were slain, or, in the panic, drowned in the river was one of the most decisive battles in Philip's war. This battle, together with the repulse of the well-planned attack on Northampton, the hostility of the Mohawks and disputes and disagreements that arose between the sachems and tribes soon led to the disintegration of the Indians forces. Still the inhabitants in the valley and those in other parts of the state could not divine when they would again unite. Indians were still prowling about in different places shooting men, occasionally stealing cattle, and committing other depredations.

On the 19th of September, 1676, a party of Indians from Canada descended upon Hatfield, killing twelve men, wounding four, and taking seventeen prisoners. This was the heaviest loss of men, women and children yet experienced by any Hampshire town. On the evening of the same day, the raiding party was at Deerfield. Five men were there erecting houses on their abandoned farms, hoping soon to reinstate their families. The five men were captured and though hotly pursued, the Indians made good their escape to Canada.

Not knowing that this was the last raid of the war, and knowing that the skill of the Indians, increased by three years of active warfare, made them, if again united, more dangerous than ever, the general court appointed a committee to bring the residents in towns more closely together in order to better provide for their defense.

Philip's war so far as concerted action of Indian tribes was concerned, was over; but roving bands of Indians still demanded unceasing vigilance in guarding life and property.

Early Highways.—The settlers first made their way through the forests and across glades by following the Indian trails. Some of these trails were the result of no little experience on the part of the Indians in finding the most feasible routes over mountains, across streams and along valleys. The sons of the forest have proved unwittingly the preliminary surveyors of many of our old highways.

As early as 1635 and 1636 the towns of Springfield, Wethersfield, and Hartford were incorporated. From these towns came the first settlers of Northampton. Those from Springfield went on the east side of the river. Most of those from the other towns, went by a track on the west side of the river, before the town of Westfield was incorporated. Northampton was organized as a town as early as 1655, earlier than the record of any English settlers in Westfield.

The county of Hampshire, then including all Western Massachusetts, was incorporated in 1662. Two years later by authority of the

county two roads or "cart ways" as they were called, were laid out. One road was to be on the east side of the river to connect Hadley and Northampton with Springfield, the other to connect Hadley and Northampton with Windsor and Hartford. As this latter road is the oldest highway crossing the territory of Westfield and is in part now maintained as a town highway, we give its course, taken from the records at Northampton, as noted by Sylvester Judd. The road from Northampton and Hadley to Springfield, from thence "to the dividing lyne betweene the Collonyes" (of Massachusetts and Connecticut) is first outlined and then proceeding from south to north the road on the west side of the river, as follows:

"And from the said dividing lyne on the West side of ye river towards Waranoak, in the way that is now improved, commonly called ye new way, that is to say, to two mile brooke forty rods, and from thence to Waranoak hill where the trading house stood twenty rods, and from thence to ye passage of ye river where ye way now lies six rods, and from thence through ye other meddow to ye great hill as the way now lies six rodde and from thence to Munhan river forty rods, and from Munhan river to ye lotts now laid out neere ye mill river forty rods, and from thence to the town of Northampton ffoure rods.

This road and the road east of the river for nearly half a century were the main lines of transportation for all goods brought into Western Massachusetts and for all products carried out, whether the goods were from places east, south or west, or whether the products were destined for places in any one of those directions. If grain, very largely a substitute for money, beef and pork, or lumber, were to be sent to Boston in payment of taxes, or for purposes of trade, this freight was generally carted to Windsor, below the falls or to Hartford, and thence transported by water. The carting was over the same roads if the freight was to or from New York.

The way from the valley to the west was from Westfield over the hills through Blandford, to Kinderhook and thence to Albany.

Among the captives taken at Hatfield by the Indians during their last raid upon towns in the valley, were the wife and three children of Benjamin Waite and the wife and two children of Stephen Jennings.

The two husbands procuring the requisite papers from the general court and appropriation toward the expenses, went to Canada whither the retreating Indians had gone. There they found the prisoners. After tedious negotiations, occupying nearly two months, they succeeded in ransoming all the captives. As soon as the people of Hatfield learned that the company under a French escort had in spite of the lingering winter reached Albany, a company from Hatfield with horses and provisions started to meet the returning captives. Going by way of Westfield they met them at Kinderhook, May 27, 1678. They all returned by way of Westfield to Hatfield. For nearly a century this route seems to have been almost the only one in Massachusetts from the valley of the Connecticut to the valley of the Hudson.

Over this trail passed Indians before and during Philip's war on

their way to and from Connecticut, avoiding Westfield, but coming near enough at times to excite great fear. Along this way during the many years of the French and Indian wars went horsemen and footmen and military supplies. For many years a fort was maintained at what is now Blandford to furnish convoy and defence and quarters for rest. General Amherst and his army on his way from Boston to Canada, destined by the aid of Wolfe and Prideaux to strike the final blow to the tottering domination of the French on this continent, stopped one night at Westfield, another at Blandford, another at Sandisfield and another at Monterey.

During the war for independence, the teams mustered in Westfield and elsewhere to get through the snow or over the mud and the hills from Westfield to Albany, were sometimes of no ordinary size. It is a matter of history that "it took twenty yoke of oxen and eighty men to convey a mortar over the hills to West Point." Twenty of these eighty men would be required to drive the oxen. Whether the remaining sixty were employed in opening the drifts or in strengthening the rude bridges and in bedding the mud holes with boughs is not stated.

A part of the prisoners taken at Bennington, in 1777, passed over this road on their way through Westfield to Boston.

This road was the route of Burgoyne's army after its defeat at Stillwater, on their way to Boston. After a three days' halt at Otis, they moved on, stopping one night in Westfield, we are told. After the war, this road was designated, "The great road from Boston to Albany." It was the only road between these places directly crossing Berkshire county. Over this road came Washington when visiting New England after the war. He was for a little while the guest of General Shepard, then living on Franklin street. Other events worthy of note that occurred along this highway, however many, are not discoverable in the scanty chronicles of the past, or, if recorded, have escaped our notice. The intersection of these highways in Westfield, the one running north and south with the "great road" running east and west, has tended to promote the intelligence of the people of Westfield and to render them more cosmopolitan than people living remote from avenues of travel and traffic.

The way connecting Springfield and Westfield was laid out as a highway at an early date.

Westfield, then, at the time of its incorporation, 1669, was not so much of an out-of-the-way place as many have supposed. It was on the line of communication of all the towns in the valley, with Albany and places farther west. It was on a main line of communication between towns in the valley north and south of Westfield.

The Early French and English Wars.—King Philip's war had ended in 1677. As the Indians no longer attacked towns nor massed their warriors for desolating expeditions, the blessings of peace returned. Confidence was gradually restored. Houses and barns were rebuilt, the western towns were strengthened in numbers and in wealth by the arrival of new settlers. The areas of occupancy were widened. Forests

hitherto undisturbed by the woodman's axe began to echo with its sound and open lands untouched by the implements of tillage were subjected to the plough. Prosperity returned. The abundance of good land easily obtained as yet in the valley, made it comparatively easy to reduce the indebtedness incurred by the war.

The years of peace, however, were few. In 1688 William and Mary became the sovereigns of England. The war known as King William's war between the French and English involved the colonists in fresh difficulties. This was the first of four conflicts, which, as Francis Parkman remarks, "ended in giving Great Britain a maritime and colonial preponderance over France and Spain." "So far as concerns the colonies and the sea" he adds, "these several wars may be regarded as a single and protracted one, broken by intervals of truce." Like the solitary oaks upon the mountainside, that come to full strength and maturity exposed to the sunlight and the storms, so each New England settlement during many years experienced its vicissitudes of peace and war, of plenty and want, of joy and sorrow, through all, growing in strength and in wisdom. At length the character and culture of the people of New England have come to determine the character of a nation.

During King William's war Deerfield, being the northern settlement in the valley, Northfield not yet being resettled, suffered the loss of several inhabitants at the hands of skulking Indians; but Westfield suffered little. During Queen Anne's war the sack of Deerfield on the last day of February 1704, thrilled with horror the people of Westfield. The French and Indians, after much slaughter and house burning, started over the snow for Canada with one hundred and eleven prisoners. Who could tell when the next town in the valley would be overpowered?

May 14, as soon as the condition of the ground was favorable to repairing the stockade, "it was voted unanimously that all persons shall work both with themselves and their teams at repairing of the fort about Mr. Taylor's house forthwith & whosoever shall neglect to do his share shall pay their equal proportion to others according to what work is done at said fort or work at some other public works of ye towne."

At a town meeting June 30, 1704, "it was voted unanimously by ye inhabitants that ye severall houses in the town that are fortified, hereafter named shall stand and be defended and have there severall proportions of men posted to them (by ye committy appoynted) as may be accounted convenient under their circumstances for their defense viz. Mr. Taylor's Stephen Kellogg's Consider Maudsley's, John Sacket's John Noble's, Thomas Root's."

At the same meeting "it was unanimously voted that ye severall houses and garrisons above mentioned shall be free (as well for the proper owners,) for all families and good (according to their proportions) who shall be appoynted to the severall garrisons by the committy of malisha."

Trumbull says: "Constant rumors of an approaching enemy kept

the country in a continued state of alarm. At no time since Philip's war, twenty-eight years previous, had there been so many soldiers in the country. They were quartered in every town, and there were marchings and countermarchings in every direction. Indian, spies and scouts of the approaching army, filled the forests. Parties of English, many of them citizens of the river towns, incessantly ranged the woods. None of the inhabitants dared venture far beyond the fortifications without an efficient guard and the occupations of the farming community were greatly interfered with, if not wholly suspended." In spite of the vigilance of the English, during this and several years following, Indians murders were not infrequent. In 1708, Haverhill was attacked, about forty persons killed and many taken captive. The various expeditions fitted out by the colonists against the French in Canada, not meeting with the needed aid from England, failed of decisive results.

During the ten years of the war one hundred and nineteen persons were killed in Hampshire county, twenty-five wounded, while the captives numbered one hundred and twenty-five.

The burden of taxes which the war imposed upon Massachusetts was enormous, and the means of paying them were scanty. An average tax of more than a million a year was levied upon the people of Massachusetts. The treaty of Utrecht, in March, 1713, establishing peace was hailed with joy and thanksgiving.

EARLY HABITS AND CUSTOMS.

The first dwellings of the settlers were very rude—log houses or bank houses, facing the south, so that the banks on the north would protect from cold and allow of underground rooms behind the sunny front rooms. These ground dwellings were sometimes called cellars. The banks that bound the lowlands on the north side of the Westfield river and the meadow terraces are well adapted to such dwellings. Here several seem to have been made, for this side was sometimes known as the north or cellar side. These cellars were not uncommon in other parts of the town. At a town meeting February 4, 1678, during the stress of Philip's war, "there is granted liberty to John Ponder to set a house or cellar within the gate by Lieut. Moseley for a while in case he is thrust from his own by reason of troublous times."

As sawmills were built and the increasing means of the settlers made it possible to provide better buildings, log houses gave place to more commodious dwellings. Those of simpler form were one-story houses, having rooms of good size, while the unfinished attic furnished a generous chamber for children, with abundant opportunity for the storage of corn and other grains, for the drying of nuts and for the safekeeping of manifold household goods. The huge stone chimney, built with clay instead of mortar, occupying a large portion of the cellar, and claiming a good share of the house as its right, that it might

present in every room a large fireplace, and rising above the ridge of the house with a top square and large as if defying the fiercest storms was one of the most distinctive features of the earlier colonial houses. The front door opened into a small entry, on the right and on the left of which was a door opening into a front room, one the parlor occasionally used the other the sitting room. Back of these rooms was the long kitchen, or living room, running the whole length of the house save as it was shortened by "mother's bedroom," a pantry and a closed stairway leading from the kitchen to the attic. The kitchen by doors communicated with all the other rooms of the house and with the woodshed. A side door in many houses, opening on to the yard, gave an unhindered view of the fields, and added to the good cheer of the room in summer time.

Larger houses, though of the same general plan, were two stories in height and had four front rooms. The chimney held so large an area that the space for the front hall and angular stairs was often quite limited. The kitchen with its concomitants was usually provided for under a lean-to roof. The Moseley homestead, on Union street, which long ago passed its centennial, is a stately example of this sort of house, though it has a rear ell instead of the lean-to roof.

Another plan, more aristocratic, was that of a two-story house having eight rooms nearly square in the main house, with a generous hall on each floor running from front to rear. The kitchen was in an ell projecting from one-half of the rear of the main house. As provision was made for heating all the rooms by fireplaces, two chimneys were required in the main house and one in the ell. Such a house when standing on rising ground in an ample yard bordered with Lombardy poplars, originally imported from over the sea, was indeed a stately reminder of the manor house of old England and of ancestral rank. The mouldings and carvings of the front entrances of these old houses, the chaste mantels, the panelled wainscot and the corner cupboards of the front rooms are much admired.

The finish of the front entrance of the large gambrel-roofed house on Main street, near Noble street, is yet well preserved. This house was long known as Landlord Fowler's house and later as Harrison tavern.

Burgoyne, with some of his companions, after his defeat at Saratoga, is said, under the convoy of American soldiers, to have slept here one night while on his way from Albany to Boston, hence the house is often called the "Burgoyne house."

The kitchen in these colonial houses, with its long mantel spanning the huge fireplace and oven and with its high-backed settle, that, in zero weather, attempted to wall off the frigid cold in the rear of the room from the torrid heat of the fire, well nourished by wood from four to eight feet in length, was the center of the home life of the household.

The kitchen was indeed a place where these suggestions were heeded. Time was improved. In addition to the usual cooking and cleaning there was soap-making, brewing and dyeing, the making of cloth for the family and the cutting and making of garments. At one end of

the long room stood the spinning wheel and the loom. The whir of the one and the rattle and thud of the other made music in the ear of the thrifty housewife. Here the flax which the men had raised, threshed, retted and broken, the women with distaff and spindle wrought into thread to be woven into linen—some of which woven more than a century ago is among the heirlooms of Westfield homesteads to day—or to be woven with woolen yarn into linsey-woolsey.

Over the mantel hung the gun proved in many a hunt and relied upon as a staunch weapon of defense. On the mantel the little hoard of books, well read because without competitors. There also was the box containing the flint and steel, the tinder and lint wherewith to start a fire, if the fire on the hearth should go out. When other sources of fire failed, a tramp to some neighbor's house must be taken with tin lantern to bring home the lighted candle.

The kitchen was at times the workshop of the men and boys as well as of the women. During the long evenings shingles were shaved, yokes and other farm implements were fashioned.

Glancing at the table and cupboard, we should notice that pewter and woodenware were in common use. Crockery was sparingly used by settlers in the seventeenth century. The table was supplied with articles of food from the farm and house garden. The smoke-house and the meat barrels in the cellar furnished a continual supply of meat, alternated with fowl, game, fish and the snow-preserved fresh meats of winter. Boiled dinner, with Indian pudding, was a frequent midday meal and was served cold at supper to workingmen. Wheat bread seems to have been more common in the seventeenth than in the eighteenth century. Rye and corn came to be the common ingredients of bread. Brown bread, composed of two parts Indian meal and one part rye, was largely used. Prof. Shaler of Harvard has well set forth the value of Indian corn to the settlers. He says:

“The success of the first settlements in America was also greatly aided by the fact that the continent afforded them a new and cheaper source of bread in the maize or Indian corn, which was everywhere used by the aborigines of America. It is difficult to convey an adequate impression of the importance of this grain in the early history of America. In the first place, it yields not less than twice the amount of food per acre of tilled land, with much less labor (?) than is required for an acre of small grains; is far less dependent on the changes of the seasons; the yield is much more uniform than that of the old European grains; the harvest need not be made at such a particular season: the crop may with little loss be allowed to remain ungathered for weeks after the grain is ripe: the stalks of the grain need not be touched in the harvesting, the ears alone being gathered; these stalks are of greater value for forage than is the straw of wheat and other similar grains. Probably the greatest advantage of all that this beneficent plant afforded to the early settlers was the way in which it could be planted without ploughing, amid the standing forest trees which had been only deadened by having their bark stripped away by the axe. . . . Its strong roots

readily penetrated deep into the soil, and the strong tops fought their way to the light with a vigor which few plants possess. The grain was ready for domestic use within three months from the time of planting, and in four months it was ready for the harvest."

Tea and coffee were long considered rare luxuries in most families. Fortunately, they have taken the place of cider so long considered needful. Orchards are now reared for better purposes than for the filling of cider barrels for home consumption. In early times, before the settlers had planted orchards or built cider mills, home-brewed beer was a common drink. For many decades, in the eighteenth and nineteenth centuries, a supply of cider was considered as important as other articles of diet. Charles Francis Adams tells us that "to the end of his life, a large tankard of hard cider was John Adams' morning draught before breakfast; and in sending directions from Philadelphia to Quincy to her agent in 1799, Mrs. Adams takes care to mention that the 'President hopes you will not omit to have eight or nine barrels of good late made cider put up in the cellar for his own particular use.'"

Trumbull, speaking of the meals of these early times, says: "For breakfast, meat was seldom provided, but bread and milk or bread and cider, hasty pudding with milk or molasses, and sometimes porridge or broth, made of peas or beans flavored by being cooked with salt pork or beef, was the usual fare.

"Dinner was deemed the most important, and some kind of meat or fish, with vegetables, was always served. Potatoes were unknown; but turnips, cabbages, beans and a few other vegetables were used to a considerable extent. Potatoes were introduced into the Connecticut valley about 1720, and were not used as a common article of diet until several years later.

One of the oldest colonial houses, built according to the plans we have noticed, is the Day house, as it is called, on the high land north of the Boston and Albany railroad and west of the trap rock ridge; another is the brick house in Pochassic, for several years the home of Barnum Perry and his family; and another is the Moseley house on the north side of Main street, just east of the junction of Meadow and Main streets. Other houses deserve mention, but these must suffice.

The genealogy connected with each of these houses is interesting. We will speak of those only who have occupied the Moseley house, using an account given by one of the family. In 1677 John Mandsley (or Moseley) removed from Windsor with his wife, Mary Newbury, to Westfield, and purchased the house and store of Mr. Whitney which thenceforth has been known as their home or the home of their descendants. Mr. Moseley had already proved his valor in battles with the followers of King Philip. Hence, he was warmly welcomed to the stockaded hamlet and chosen lieutenant of the little company of defenders. He was also recorded as one of the seven original members or "foundation men," of the church first organized under Rev. Edward Taylor, in 1677. The sons of "Lient. John" "struck out" in new paths for themselves. Consider has many descendants in Westfield and else-

where, one of them, Mrs. Bingham (Sydil Moseley) was among the earliest missionaries to the Sandwich Islands. "Quatermaster John," as he was called was another son. He was the father of Col. John Moseley, one of the committee of safety in the war for independence. Owing to his public services, his name often appears in the town and in the state records. While the widow of Joseph (another son) was living in the house, we find the record was made upon the town book that the selectmen had agreed with one John Negro to call the people to meeting by beating the first drum, "against the widow Moseley's house in good weather." This drum beating by John or some one else for about one hundred and fifty years served instead of bell-ringing to promote punctual attendance at church.

When the first meeting-house, near the bridge, over Little river, became inadequate to the needs of the growing town, in 1719, measures were taken to build another. After much discussion and disagreement respecting the site for the new building, the town by vote made Samuel Partridge final arbiter. His decision was that "the place for erecting and setting up the new Meeting House, to be knowl on Capt. Mandsley's lot on the north side of ye way behind his housing." This meeting-house stood not far from the present southwest corner of the Moseley place on Meadow and Main streets.

In 1749, we find David Moseley, Esquire, as he is named in his commission from George 2nd appointing him magistrate of Hampshire county, occupying the Moseley house. Like many other officers of law and landholders, during the earlier troubles with the mother country, he was known as a tory. Had he lived to feel the injustice of later and more oppressive measures of the home government he would doubtless have helped to swell the unanimous votes passed during the revolutionary struggle, tending to secure independence. He was the first public surveyor of the town. His royal commission is still preserved by his descendants, and also his compass, used in running town and division lines. His book shows the "Two Hundred Acres lying on the Symsbury Road," laid out by him for Jacob Wendell, Esquire, of Boston. These acres were afterwards given for the first bell hung in the "coney" on the town meeting house near the Moseley house. His son, named David, was a staunch patriot, a selectman for several years, serving in other offices also and chosen, in 1775, one of "the Committee of Correspondence and Safety to carry out the Plans of the Provincial Congress appointed by the town." While serving in the war for independence he was commissioned colonel of the Third regiment militia in Hampshire county. In his diary we find:

"24th Day of September 1777. I went to Saratoga in the alarm of the militia; General Burgoyne was Delivered into our hands a prisoner of War the 17th day of October 1777. I returned home the 19th day of October from the camps."

This Captain, afterwards Colonel, Moseley, had charge of at least one tory when a John Ingersoll was examined by the committee and placed under guard.

Time had made sad inroads on doors and windows "since this old house was new," and about fifty years ago one of the descendants of "Lient. Moseley from Windsor" made repairs and changes. The huge central chimney, with its wide fireplaces, was taken out and a hall made through the center of the house. The panelled walls were stripped of much of their handiwork and a modern finish substituted. The corner cupboards were removed, windows changed and the decaying doors on the front and east side, with their artistic carvings, curved mouldings and enormous brass knockers, gave place to modern contrivances. Fourteen brides, each bearing the name of Moseley, have been married in the "best room" on the west side of the house, during the more than two hundred years in which the house has passed in the same family from generation to generation. Those born and reared in the Moseley house, joining hands and hearts with others, have built up from time to time new homes, here and elsewhere, far and wide, under the colonial names, Noble, Ingersoll, Root, Sackett, Fowler, Dewey, Taylor and others as well as the name of Moseley.

Work was the motto of the settlers. Their circumstances compelled persistent industry. Yet they were not as gloomy a people as they are often represented. They made "the wilderness and the solitary place" glad with their good cheer, born of full health. The variety of their work made recreation less a necessity for them than for those of the present time, when division of labor has made so many well nigh parts of the mechanism of a factory. Nor did they lack amusement and recreation. There were training-days, when work was suspended, that the militia might assemble on the "common" and receive instruction and drill. The day of annual muster was another holiday. Old election day was maintained as a holiday long after the election of state officers was transferred from May to November. "Raising day" was anticipated by every boy, as he saw the heavy frame building nearing completion, for he knew that the able-bodied men and boys of the neighborhood would assemble in gladsome mood at the "raising," and feats of strength, skill and courage might be expected. It was the custom to levy the tax for the repair of the roads as a separate tax to be "worked out" under district surveyors. After planting time the surveyors in the several districts summoned men with their teams to put the roads in good condition. Boys, allowed a wage according to their years, mingled with men. Working on the roads was a social affair. Local history, personal reminiscence and mirthful story gave zest to the busy hours. The noon hour, when under some wide, arching tree, each partook of the dinner he had brought, was a time for much discussion of the questions of the day. These were very democratic occasions, for the minister and the doctor (though doctors were rare) worked out their tax with others. Then there were husking parties, dancing, hunting parties, games of ball, in which all might play, being chosen as at evening spelling matches on one side or the other; spinning bees for the girls, and games at neighborhood parties, in which all might engage, that made the colonial houses, illuminated with generous hearth fires, resound with

merry-making.

That the large fireplaces were great consumers of fuel is evident from the annual supply of wood necessary for a household. The annual supply of a minister's family is fairly known from church and town records. Mr. Chauncy of Hatfield used from fifty to sixty cords. Mr. Edwards, after 1740, consumed, in Northampton, upwards of seventy loads each year. It has been estimated that one hundred families of Hadley, as late as 1765, when the size of fireplaces was less than a century earlier, consumed not less than three thousand cords annually. Westfield burned as much wood per family as other towns in the country. Sylvester Judd, the historian of Hadley wrote: "The minister's wood was got on days appointed, and the minister furnished the flip and other drink but not the food." These were high days for young men, and for some not young, in Hadley and in other towns.

It would seem that among other amusements there must have been sleigh rides in winter. Judd tells us that "the first settlers of New England knew nothing about sleds and sleighs, nor did they use them for some years. In Hampshire, wood was sometimes sledded before 1670, but in general it was carted long after that date. For many years logs were conveyed to saw pits and sawmills on wheels, and almost everything was carted." He adds: "There were no sleigh-rides in these towns till after 1730 or 1740." Later, as those now living can testify, this form of winter amusement was common. Weddings were festive occasions and not infrequently both merry and boisterous.

During King Philip's war many believed that the sufferings the settlers endured were the result of their wickedness. Rev. Solomon Stoddard of Northampton, writing to Increase Mather, says: "I desire that you would speak to the Governor that there may be some thorough care for a reformation," and among the "many sins grown in fashion" he mentions "intolerable pride in clothes and hair." At the November session of the legislature, in 1675, many sins were noted, with penalties provided for those who yielded to them. Under previous sumptuary laws three Westfield women were "presented," in 1673, for wearing silk contrary to law. In 1676 scores of persons in the Connecticut valley were fined, some for wearing silk in a "flaunting manner," and others for indulging in long hair. Five of these were from Westfield and included Elizabeth Lyman and Martha Wright, who was subsequently scalped by the Indians in July and lived until October, minus a scalp. But then, as now, men admired beautiful dress and the women were not averse, so that the sumptuary laws soon became obsolete.

We quote a paragraph from the history of Pittsfield, as it gives a glimpse of some of the sons and daughters of Westfield as inhabitants of that town. "Still another class of festivities, less generally remembered, were the evening suppers, at which the choicest of substantial country luxuries—from the goose and turkey, down to the pumpkin-pie and nut cake, not forgetting apples, chestnuts and cider—were served in turn at the houses of circles of friends, who formed a kind of informal club; the most flourishing of which was the Woronokers, composed of

immigrants from Westfield, and their descendants—a right hearty and jovial set of men, noted for stalwart frames, vigorous and manly intellect, integrity of character, and devotion to the democratic party.”

Holland says that a large portion of the inhabitants of Pittsfield at the time of its incorporation, 1761, were from Westfield.

Meeting Houses.—We are accustomed to speak of church buildings as churches. The early settlers designated their houses for Sabbath gatherings, meeting-houses, for they were used, whenever they met together, to transact any business requiring the meeting together of the people. Some room in the fort, or “forted house,” was probably used for Sabbath meetings by the people of Westfield previous to 1672. In December of that year we find the town voted “that the town will go on with building a meeting-house with all convenient speed as may be. The dimensions are as follows;—about thirty-six feet square. (Height of ceiling) is fourteen feet and for form like the Hatfield meeting house.” According to tradition, the settlement at Little river on the Windsor road, strove with each other and with the settlement between the rivers, respecting the location of the meeting house. Each wished the house to be located in its own precincts. After it was decided to build it on the “fort side,” not far from the confluence of the rivers, there still was diversity of opinion respecting the place in which it should stand. The record says that “after solemn looking to God, the lotts were drawn. The lot came forth on the place before Goodman Phelps’ or Goodman Gunn’s, on the point.”

This first meeting house was probably made of logs and stood on the north side of Main street on the terrace near the confluence of the rivers and a little northwest of the bridge over Little river. A central aisle led from the entrance to the pulpit. On each side of this aisle, and at right angles to it, were the long benches that filled the body of the church. On the sides of the church were benches perhaps at right angles to those filling the body of the house. These were the flank seats.

As the little community increased in numbers more seats were needed. By vote of the town, May 10, 1703, “Gallareys” were built on each side of the meeting house. The end gallery opposite the pulpit may have been built when the church was built.

The body seats decreased in dignity from front to rear. The dignity of other seats was determined by vote of the town acting upon a report of a committee previously appointed. Change in seats of the church required a new dignifying of seats.

It appears that for more than one hundred and fifty years the people of Westfield attended church without any means of warming the church building. An ample force of “tithing men” was maintained all the while, who, according to the vote of the town, were to “have full power to take especial care that all disorders in the meeting house, especially upon the Sabbath day, are stilled, and to give such correction that they shall think fit, unto the boys, to keep them in order.” It is not strange that the boys in the gallery were restive under the long sermons, and were sometimes noisy as they attempted to warm their feet by

striking their boots together. When it was first proposed in town meeting that the Congregational society should raise money for stoves the vote of the moderator decided the tie vote in the affirmative; but a reconsideration followed and reference to a committee to report. December, 1827, in the third meeting-house, to be described hereafter, the innovation, so long dreaded by many, came. The town voted that the "selectmen provide at the expense of the Congregational society of this town two stoves together with pipes, not to exceed in am't 80 dollars."

William G. Bates, in his "Pictures of Westfield," says: "We cannot conclude, without referring to an incident, in those times, strongly illustrating the power of the imagination. 'The meeting-house' was then unwarmed. There was no fireplace, or stove in it, and no provision for heat, except a hot brick, or soap-stone or a foot-stove. There were, besides, no sidewalks, as we have now; and the article of overshoes was confined to a few persons. The congregation used to wade 'to meeting,' sit with wet feet during a long sermon, and then hurry home to those restoring influences, which so effectually guarded against colds. The project was agitated, of warming 'the meeting-house.' It met with a furious opposition. Dr. Atwater was one of the innovators; yet even his opinions could not dispel the dread of stove-heat. At last (many years after the death of Mr. Atwater), two stoves were put in. Some said, 'Oh how comfortable!' Said others, 'It makes me faint!' On the second Sunday, owing to a neglect to provide fuel, no fires were built. But the stoves were there! One lady, of Court street, who was annoyed on the first Sunday, was still more annoyed on the second. She at first resorted to the reviving fan. She brandished it furiously, but its breezes could not cool that odious and distressing stoveheat. She untied her bonnet-strings, threw off her shawl, and opened her cloak; but the stove-heat increased upon her. Unable longer to sustain the fury of the Nebuchadnezzarean furnace, she rushed down the broad aisle, and sought relief from the internal heat in an atmosphere of 20 degrees below zero. It may readily be imagined, that good old Parson Knapp was seized with a fit of coughing about that time, and that the congregation wondered, how two cold stoves could produce such an inflammation in only one person."

The relation of the ministers of early New England to their people is vividly portrayed by McMaster. "High as the doctors stood in the good graces of their fellow-men, the ministers formed a yet more respected class of New England society. In no other section of the country had religion so firm a hold on the affections of the people. Nowhere else were men so truly devout, and the minister held in such high esteem. It had, indeed, from the days of the founders of the colony been the fashion among New Englanders to look to the pastor with profound reverence, not unmingled with awe. He was not to them as other men were. He was the just man made perfect; the oracle of Divine will; the sure guide to truth. The heedless one who absented himself from the preaching on a Sabbath was hunted up by the rithing man, was admonished severely, and if he still persisted in his evil ways,

was fined, exposed in the stocks, or imprisoned in the cage.

Town Ministers.—The earlier minister in Westfield were ministers of the town, selected by authority of the town and paid by town appropriations. March 19, 1666, the town appropriated a lot of twelve acres for the minister. According to the account of Rev. Edward Taylor written a few years later:

“Westfield, then Warronnokee, coming to be an English plantation, had at first Mr. John Holyoake, son of that Godly Captain Elizur Holyoake of Springfield, to dispense ye word of life amongst them Ano Dmi 1667, about half a year; but in ye beginning of winter following, he, as finding ye ministry of the word too heavie for him, desisted; from which time till ye beginning of winter 1668 they had no minister.”

Springfield was still recognized as the parent colony. Co-operating with a committee at Springfield, it was voted, in 1668, “that Capt. Cook shall go into the Bay to procure a minister.” The record of this quest is wanting, but he probably obtained Rev. Moses Fisk, son of a minister of the church of Chelmsford, for he served as minister three years. They then tried to obtain a Mr. Adams from Dedham, but failed, finding him “not as yet movable from ye collidge.”

Mr. Edward Taylor was the next minister sought and obtained. He was the minister selected by the town soon after its organization. The town, including every man, woman and child within its borders, was his parish. For more than half a century, during its early formative period, he was the religious, the educational, and, in large degree, the civil leader of the town. An outline of his life cannot fail to present facts of importance relating to the early history of the town. A letter by one of his descendants, Henry W. Taylor, Esq., of Canandaigua, to William G. Bates and dated October 1, 1869, gives some facts pertaining to the early life of Rev. Edward Taylor. From this we quote:

“He was born in England, educated for the ministry, studied seven years in one of their universities; but the ejection of 2,000 dissenting clergymen in 1662, and the persecutions which that class of Christians suffered, induced him to a voluntary exile. It seems he was then an ardent anti-monarchist, and his early writings are said to breathe, in no doubtful terms, his strong aversion to the rulings of the existing dynasty. He was, through his whole life, a most voluminous writer, keeping a diary of the running events of his life, and recording things of passing interest. He left a large number of written folio volumes, and he was in the habit of transcribing, with his own hand, the books which were loaned to him by his friend, Judge Sewall of Boston. Mr. Taylor also studied medicine; and during his life was accustomed to minister as well to the diseases of the body, as of the soul. He also gave attention to the study of natural history, and some of his compositions were published in the scientific literature of the day.”

The Westfield settlement was small when Mr. Taylor came into it; the cloud of King Philip's war was gathering about to burst in devastation and slaughter upon the scattered towns; Westfield seemed es-

pecially exposed to attack, being the westernmost settlement. It seemed to be no time to organize churches and provide for the needs of a fixed population. However hopeful the outlook, when Mr. Taylor found his way with Mr. Dewey on their horses through the forest from Cambridge to Westfield, times soon changed for the worse, and whether this outpost of western advance could be maintained, was soon a very grave question.

During Philip's war he and his bride shared the toils, the privations, the anxieties and the heartrending sorrow of the colonists. Every night, for many months, he with his wife and others repaired to the fort, one of the fortified houses of which mention is often made in the town records, and every night the watch was set to guard the encircling palisades and give notice if the enemy approached. In the midst of the war, as we have seen, the central authority of the colonies urged the settlers to abandon the town and remove to Springfield. The stout reply of the little settlement we have given. The framer of this reply was the young minister, whose heart was with the people and whose patriotic determination fitted him for leadership in "times that tried men's souls."

But the terrible years of Philip's war wore away. Westfield had been saved from the fire and slaughter that drove the settlers of Deerfield and of Northfield from their homes, though several of the people of Westfield had fallen victims "to ye rage of ye enemy." A brighter future dawned. Steps were taken to establish a church and to install Mr. Taylor.

The letters inviting a council bore the date of July, 1679. August 27 was the day for the assembling of the council. The day is described as the last fourth day of the sixth month. This is in accord with the ecclesiastical year, old style, which began the year with the first of March. The council, we are told, "consisted of Rev. Solomon Stoddard of Northampton, Mr. Strong, ruling elder, and Capt. Aaron Cook and Lieut. Clark, messengers; Rev. John Russell of Hadley, and Lieut. Smith and Mr. Younglove, messengers; Rev. Pelatiah Glover of Springfield, teaching elder and I. Holyoke, Dea. Burt and Mr. Parsons, messengers; and one messenger from Meriden, Conn., the pastor being detained by sickness; there were present also, as guests, the Rev. Samuel Hooker of Farmington, Conn., and the 'Worshipful Maj. John Pynchon' of Springfield. The council assisted in organizing the church, consisting of the following members:—Edward Taylor, John Mandsley (Moseley), Samuel Loomis, Isaac Phelps, from the church in Windsor; Josiah Dewey and John Ingersoll from Northampton, and John Root from Farmington, Conn. The council then proceeded in accordance with the expressed wish of the church to ordain Mr. Taylor as pastor."

Mr. Taylor, by study of medicine, had prepared himself to care for the bodies as well as the souls of his charge. He was much beloved and respected by the people of the town. However severe the stress of war, however straitened their circumstances, the town records show their readiness to vote his full salary.

Mr. Taylor, like other country ministers, was a farmer. His people could not help him to write sermons, they could help him in his field work. It seems to have been the custom for his parishioners to render him voluntary aid in haying and harvest time. There is a vote on record providing such aid and also requiring the women of the town to assist Mrs. Taylor in spinning. When Mr. Taylor was advanced in life, the town increased his salary one-third. With filial tenderness they provided by abundant gifts for his table on Thanksgiving and other festive occasions.

One of his daughters married Isaac Stiles, whose son became president of Yale college. President Stiles made these notes of Mr. Taylor: "He was an excellent classical scholar, being master of three languages, a great historian, and every way a learned man. He had a steady correspondence with Judge Sewall of Boston, who duly communicated to him all the transactions in the assembly, and occurrences in the nation." "He was a vigorous advocate of Oliver Cromwell, and of civil and religious liberty. He was an incessant student." "A man of small stature, but firm; of quick passions, yet serious and grave. Exemplary in piety, and for a sacred observance of the Lord's day."

For many years he was the only physician in Westfield and for many miles around. Some of his medical, as well as his theological books, he transcribed. Natural history was hardly recognized as a school study, yet he accumulated no little knowledge of plants, minerals and animals. He continued to minister to his people fifty-seven and one-half years, preaching regularly till within a few years of his death in 1729, at the age of eighty-seven.

Then followed in the line of succession:

Rev. Nehemiah Bull	1726—1740
Rev. John Ballantine	1740—1776
Rev. Noah Atwater	1781—1802
Rev. Isaac Knapp	1803—1847
Rev. Emerson Davis	1836—1866
Rev. Elias H. Richardson	1867—1872
Rev. A. Judson Titsworth	1873—1878
Rev. John H. Lockwood	1879—1906
Rev. Henry M. Dyckman	1907—1918
Rev. Henry A. Kernan	1919—

WESTFIELD REVOLUTIONARY HISTORY.

The parliament of Great Britain, March 7, 1774, ordered the port of Boston closed to commerce and the custom-house, courts of justice and other public offices to be removed to Salem. Salem refused to take them from Boston. The people of Marblehead offered the merchants of Boston the free use of their wharves. Other oppressive acts of parliament followed, affecting not only Boston, but Massachusetts, and General Gage, with his soldiers, was on the ground to enforce the

acts. On the first of June the port bill took full effect. The ruin of trade resulted in the ruin of fortunes and abject poverty. "All classes," says Lossing, "felt the scourge of the oppressor, but bore it with remarkable fortitude. They were conscious of being right, and everywhere tokens of the liveliest sympathy were manifested. Flour, rice, cereal grains, fuel and money were sent to the suffering people from the different colonies; and the city of London, in its corporate capacity, subscribed one hundred and fifty thousand dollars for the poor of Boston."

May, 25, 1774, a town meeting was called "to see what answer the town will make to a letter received from the Town Clerk of Boston setting forth the sore calamities the town labors under." Eldad Taylor, Elisha Parks, John Phelps, Dr. Samuel Mather and John Ingersoll were chosen a committee to inquire into the state of Boston and report at a subsequent meeting. July 19 they made the following report:

"Whereas the State House of Representatives of this Province on the 17th of June last past taking into consideration the many distresses and difficulties into which the American colonies and this Province in particular, are and must be reduced by the operation of certain late acts of Parliament, did resolve to determine that it is highly expedient that a committee should be appointed by the several British Colonies on this continent to consult together on the present state of the colonies and to deliberate and determine upon Proper Measures to be by them recommended to all colonies, for the recovery and establishment of the just rights and liberties, and the restoring of that Union and Harmony between Great Britain and the Colonies ardently desired by all good men; and did, on the same day, appoint a comtee of five Gentlemen to meet said Committee on the first day of September next at the city of Philadelphia for the purpose before said:—

"Voted that we the inhabitants aforesaid in town meeting assembled, do cordially approve of the above measure taken by the said House, and would fervently pray that the Great Father of the Universe out of his abundant goodness, would bless their meeting, and afford them that wisdom that is profitable to direct upon measures most salutary to Extricate us from ye difficulties and distresses under which we are laboring, and that we are cheerfully ready to adopt and strictly adhere to any practicable measures said Congress may recommend relative to said relief not inconsistent with our duty to God and allegiance to our Rightful Sovereign George the third; and in the meantime we shall encourage our own Manufactures, and discountenance unnecessary use of India Teas and British goods, and that we shall not be wanting of charity to the town of Boston and Charlestown in their Distressing Day;—but think they ought to be relieved and sustained until the sense of the colonies may be had touching their conduct and shall send them that relief that their Circumstances and our abilities upon due consideration shall dictate and direct."

Some who have given us an account of the men who set out from Westfield the day after the battle at Lexington say that there were sev-

enty-six men from Westfield, others that there were fifty-three. There were probably fifty-three in the company that marched from Westfield on the 20th of April, the day after the fight at Lexington. Others were delayed a little in Westfield, it seems, and joined the advance division near Boston. The following names are accredited to the first division: Zechariah Bush, Amos Bush, Moses Bush, Lewis Charles, James Culverson, Aaron Chapman, Moses Dewey, Benjamin Dewey, James Derrick, Eliab Dewey, Jonathan Dewey, Stephen Dewey, Moses Gunn, Eli Granger, Daniel Gunn, Warham Gunn, Joseph Kellogg, David King, Capt. Noah Loomis, Agnatus Linus, Bartholomew Noble, Asa Noble, Roger Noble, James Minoeks, Azariah Moseley, Asahel Owen, David Piercy, Jared Plumb, Justus Pomeroy, William Robinson, David Ross, Martin Root, Jonathan Snell, John Smith, Joshua Senn, Phineas Sexton, Abner Sackett, Israel Sackett, Gideon Shepard, John Shepard, David Taylor, Nathaniel Tremain, Jedediah Taylor, Ruggles Winchell, William Welch, Luther White, Reuben Wharfield, Solomon Williams, Abner Ward.

A partial list of others than those served as soldiers during some part of the war, we also note: William Ashley, Simeon Burke, Amos Barlow, Lieut. Bagg, Lieut. Buell, Aaron Bush, Elijah Bliss, Titus Bigelow, James Carter, John Carter, Buckley Caldwell, Noah Cooley, Aaron Dewey, Deacon Israel Dewey, John Dewey, Noah Dewey, Jr., Asaph Dewey, David Dewey, Sergt. Moses Dewey, Ely Danielson, Sergt. Benjamin Dewey, Timothy Dewey, A. Eager, Isaac Ensign, Samuel Fowler, Frederic Fowler, Ebenezer Fowler, Blackleach Fowler, Luther Fowler, John Fowler, Daniel Fowler, John Frost, Capt. John Ferguson, Stephen Fowler, Bildad Fowler, Jr., David Fowler, Jr., Alexander Grant, Capt. Gray, Elijah Haxman, Enoch Holcomb, Jr., Moses Hanchet, Jacob Halliday, Oliver Ingersoll, John Ingersoll, Capt. John Kellogg, Aaron King, Jr., Peter Kitts, Silas King, Gideon J. Linsey, Seth Linsey, Jonathan Lyon, Capt. David Moseley, Samuel Mather, Zadoc, Edward and Samuel Martindale, Bilda Noble, Lieut. Stephen Noble, Paul Noble, Sergeant Gad Noble, Shadrack Noble, Aaron Phelps, Justin Pomeroy, David Province, William Palmer, Silas, Samuel and Jonathan Root, Joseph Root, Jr., Datis E. Root, Jr., Abner Stevenson, Simeon Stiles, William Sackett, Thomas Sparks, John Stiles, Phineas Southwell, Jonathan Sibley, Elijah Williams, Sergt. Martin Way, James Woodbury, John Wilson, Nathan Waldron. During the first three years of the war it is estimated that more than a hundred men entered the army from Westfield.

The town meeting, in April, a few days after the battle of Lexington, gave evidence of progress towards independence. The second article of the warrant was "to consult what measure may be best to be done to secure our privileges and whether it is advisable to take up government." Money was also voted to purchase "powder and warlike stores." As the town records are imperfect, the record of the earlier committee of "Correspondence and Inspection" is wanting; but the names of those chosen by the town in December, 1775, are as follows:

Col. John Moseley, Col. Elisha Parks, Daniel Fowler, Dr. Samuel Mather, Capt. David Moseley, Lieut. John Kellogg, Lieut. Daniel Sacket, Ensign Zachariah Bush, Bohan King, Oliver Ingersoll, David Weller, Jr., Ensign Daniel Bragg, Lieut. Stephen Noble.

At a subsequent election of a "Committee of Correspondence, Inspection and Safety," August, 1776, the new men elected were Martin Root, Robert Hazard, William H. Church, William Hiscock and Oliver Weller. The following year the committee included Benjamin Saxton and Capt. John Gray.

During the winter of 1777-78, ever memorable for the patriotic fortitude of the continental army suffering for clothing and other supplies at Valley Forge, Col. Shepard writes to his townsmen. At a meeting held March 9, 1778, it was voted to send Warham Parks to Boston, "as an agent for the town in consequence of sundry letters from Col. Shepard & others in the continental army.—on the cost of the town. Voted also to choose a committee to remonstrate to the general court of the Nakedness of the Army, and of the Necessity of its being supplied with clothing." It seems the state authorities acted promptly, considering the slow means of communication, for in April the town held a meeting and appointed a committee to provide the fifty-three shirts and fifty-three pairs of shoes and stockings, demanded for the army. The committee, according to their judgment, made requisitions upon each householder. There was not time to make the articles required. The army was suffering. The articles, we may believe, were collected and forwarded promptly. There were no stores of ready-made clothing as now. Each family, in the rural districts especially, made its own clothing.

June 29, 1779, it was "voted to raise the sum of Twelve Hundred Pounds for the encouragement of the soldiers to be raised to join the continental army forthwith, for the space of nine months." In August, Col. John Moseley was chosen a member of the convention to meet at Cambridge, September 1, to form a new (state) constitution. A committee of nine men were chosen to instruct the delegate.

At the same meeting August, 1779, appeared a hint of dissatisfaction with the existing government, which later ripened into a threatened revolution under the name of Shays' rebellion. Then, and in the years following, the people of Westfield acted with due consideration, avoiding those ill-concerted gatherings and movements that disgraced many other sections of the state. Gen. Shepard of Westfield rendered most effective service in restoring order to the state. It was voted at this time "that the petition of Benjamin Winchell and others for the purpose of stopping the Courts of Justice in the County be not entertained."

At the October meeting, 1779, a bounty of thirty pounds was voted for each soldier "now to be raised for the continental service & destined to Claversack and also their mileage at two shillings per mile." When the state constitution was formed, and submitted to the people of the

state, the town appointed a committee of eleven "to make objections," and report. At the adjourned meeting the town voted to accept the whole constitution, excepting those articles objected to by the committee. Among the improvements suggested by the committee were the following:

"The Senate should consist of 28 only."

"The Governor should declare himself to be of the Christian and Protestant Religion."

"Justices of the Peace should be nominated by the town, and hold office for 3 years."

"No minister of the gospel should be allowed a seat in the House of Representatives."

As the war continued, the need of men at home was more severely felt and it was more and more difficult for Westfield to meet the requisitions for money and men. In 1780, June 16, the town voted "to give the nineteen soldiers to be raised for the continental army for the term of six months three pounds per month in hard money, or Continental money equivalent, as wages, and one thousand dollars in continental money as bounty for each man and the bounty money to be paid before the marching of the men." July 5, five additional six months men were raised, to whom it was agreed to pay a like heavy bounty. As requested by the general court, the town, during the year, agreed to purchase twelve horses for the army. The town also voted to raise \$44,000 to purchase beef, in accord with the order of the general court. Before the year closed they voted to raise eighteen more men. It was voted to raise 30,000 pounds to defray the expenses of the year.

January 2, 1781, it was voted to raise 130 pounds in hard money to buy beef ordered for the army by the general court. In September of this year the town resolved to give each one of the militia who should serve in Connecticut, under the command of Governor Trumbull, 3 pounds per month, in hard money.

There was a public celebration in Westfield of the signing of the treaty of peace. Thirteen guns, in honor of the states joined in one nation, was the morning salute. Rev. Noah Atwater, the town minister, delivered an eloquent discourse in the forenoon; then followed the banquet, with many toasts, each followed by discharge of cannon. The fireworks of the evening closed the day.

Shays' Rebellion.—Freedom from British rule by the toils and privations of a seven years' war had been gained. New troubles arose. It was difficult in country towns to obtain money enough to pay the taxes. The settlement of debts had been deferred during the war. The courts were now busy in enforcing payment; imprisonment was a penalty for non-payment.

Those who were in straitened circumstances, but who intended to pay their debts, keenly felt the need of delay, and would gladly have the courts stop for a time—at least until the state legislature would diminish what seemed unnecessary expense in the legal processes of enforcing payments.

There was another class who wished in some way to avoid paying their debts. These had not forgotten that the colonists in freeing themselves from the government of Great Britain had freed themselves from debts due the English abroad. Why not have another revolution, set up a new government, and escape from the debts contracted under the present government?

There was another class whose pleasure was found in excitement, in adventure and change. The stirring events of the war had passed. The staid life of a New England farmer was irksome; they preferred to be where something was "going on."

These several classes were in no sense bloodthirsty. They thought to stop the courts and compel acquiescence in their demands, by gathering crowds (mobs), hoping to prevail by force of numbers. Perhaps a hundred men and boys from Westfield were at one time and another with the rabble that made up the followers of Shays, yet the citizens of Westfield, as a body, as shown by the town records, were in favor of constitutional and conservative methods of adapting public measures to the exigencies of the times. They and some fifty other towns in Hampshire county, sent delegates to the Hatfield convention and afterwards instructed their representative to the general court to secure by legislative enactment, in a legitimate way, changes in the laws, that, as a result of the discussions in the convention, seemed desirable. The town in these troublous times was both considerate and conservative. The action of General Shepard, a leading citizen of the town, in resisting with his military force the mob intent upon plundering the arsenal at Springfield, was as humane as it was decisive, and quite in keeping with the honorable record of his unswerving patriotism.

General Shepard.—It would be fitting, if space allowed, to outline the personal history of men who have led in the progressive development of Westfield, and who, by their deeds here, and elsewhere, have deserved lasting honor. The heroes of former days, whose exploits were worthy of fame, had no scribes to herald their deeds. A little fellow in one of our schools, after listening to stories and incidents of men engaged in one of our recent wars, was asked why these men went to war. He replied: "To have something written, and stories told, about them." Publicity was not a motive in earlier times and the products of the press were very limited as compared with the present. The materials for biographies of the founders of our nation are very scanty. We shall attempt to outline but two of the famous men of Westfield, making use, in the first case, of one of the sketches of William G. Bates, who, in his boyhood, had some personal knowledge of the man:

Major-General William Shepard was born December 1, 1737, and died November, 1817. The eighty years of his life included the times of all the wars with the French and Indians, beginning with King George's war and ending with the capture of Quebec and the conquest of Canada. These eighty years also included the time of the war for independence and the war of 1812. In all these wars, with the exception of the latter, Gen. Shepard was an active participant, and could

his life in detail be written, as Irving wrote the life of Washington, it would be an epitome of the history of the wars. His limited common school education ended at the age of seventeen, when he entered the army at the beginning of the French and Indian war. Under Generals Abercrombie and Amherst he was promoted from the ranks, through successive grades, and remained with the army until the conquest of Canada established Anglo-Saxon supremacy in North America. He then returned to Westfield, married, hung up his sword and put his hand to the plough, hoping to enjoy the peace of a farmer's life. The thrill of the slaughter at Lexington and Concord was felt by all. William Shepard hastened at once to the camp at Roxbury. He was made colonel and was the companion of Washington in most if not in all his battles. By him he was appointed to protect the retreat from Long Island, during which his neck was pierced by a ball. He was borne from the field. While the surgeons were probing for the ball his consciousness returned. "Bring me a canteen," he said. Finding that he could drink, and that the organs of his throat were not severed, he said to the surgeon: "It is all right, doctor, stick on a plaster and tie on my cravat, for I am out again." In spite of the remonstrance of the surgeon, and to the amazement of the attendants, out he went into the battle. This was but one of the twenty-two battles that tested his valor and proved that the commission of general was justly and wisely given him.

When the war was ended, and the impressive words of Washington had been spoken to the officers, who, through so many years, had been his companions in toil, privation and "on the perilous edge of battle," General Shepard again returned to his little estate to maintain himself and those dependent upon him by his toil in the fields. He did more. His simple style of living, his exemplary conduct, his public spirit, his Christian endeavor and his neighborly kindness furnished a model for younger men and kindled their aspirations for a noble life. Though his opportunities for intellectual culture had been restricted in youth, and though the routine of camp life had allowed little opportunity for adding to his general knowledge, such were his common sense, his bravery, his high character for uprightness and intelligence, that the people were ready to trust him to perform the highest and most delicate services for the public good. He was chosen state representative, senator and councillor. He was three times elected representative to Congress. The governor of Massachusetts appointed him to treat with the Indians of Penobscot. The United States government appointed him to treat with the Six Nations. He served in many town offices and was deacon of the church for twenty-four years. He was a large, well formed man, six feet in height, compactly built, not corpulent, and weighing something more than two hundred pounds. His personal appearance was impressive. On training days, when, with others, he came out to observe the evolutions of the military companies during the closing years of his life, Mr. Bates, then a boy, says of him: "When I recall his large, imposing figure, bedecked with his trusty sword and crim-

son sash, the modest insignia of his rank, accompanied by Adjutant Dewey, with the bright point of his spontoon glistening in the sun, and heard the whispers 'There's the general,' I remembered the awe, notwithstanding his genial face, with which he inspired me."

After the reviews and evolutions were finished the soldiers were discharged. "Then came the greetings and shaking hands with the general."

Speaking of his character, Mr. Bates adds: "The man, who for more than thirty years, was in the service of his country, in places of high emolument, the man who was esteemed by Washington and was his companion in all the battles of the revolution, who, being detached for that purpose, fought with Gates at the battle of Saratoga and contributed to the surrender of Burgoyne; the man who, notwithstanding his simple and frugal habits of living, in his small brown house, his constant and energetic labor, in the favorite business of his life, went to his grave a poor man! What a record is that to leave of him? No taint of meanness or dishonesty ever attached itself to him. He was distinguished for his good character and his unbending integrity.

The rank and file of the leading men of Westfield during the Indian wars and the war of the revolution furnish many examples of worthy and valiant men. Our limits forbid the notice of more than one, though his contemporaries were equally worthy.

"Eldad Taylor," according to the local historian, J. D. Bartlett, "the last son and child of Minister Taylor and Ruth Wyllys, his second wife, was born in 1708. He lived to become one of the eminent men of Westfield, both in church and state." Though not himself a clergyman, he was closely related to several, as his father was a lifelong minister, and each of his five sisters married a minister. In 1741, the year of the settlement of Rev. John Ballantine, Mr. Taylor became deacon and was prominent in caring for the interests of the church. His large family, including several sons, well sustained the honor of the name in public and in private life.

EDUCATIONAL HISTORY.

Before the town was organized the settlers provided a school for their children. After the incorporation of the town the selectmen annually, in town meeting, were required by vote of the town to provide a schoolmaster and to pay him a specified salary. No stress of war was deemed sufficient to excuse the town from caring for the school. The schoolmaster in the earlier days often received his pay in grain at the prices fixed by the town. Such was the scarcity of money that payments were often more promptly made in grain than in cash. The contract with the schoolmaster was a matter of sufficient importance to be at times recorded upon the town books. For instance:

"December 16, 1703. These presents testify an agreement made be-

tween the select men and Joseph Sexton in behalf of the towne of Westfield we is as ffolwleth viz:—The said Joseph Sexton is hereby bound and obliged to keepe schoole from ye day of ye date hereof untill the fifteenth day of April nexte ensuing all we time hee Doth Ingage to use ye best of his skill and industry soe far as he is capassatated to teach children to read & wright wn sent to schoole during said terms.

“2nd. The Select men as aforesaid in behalf of ye towne Doth Ingage to pay to ye afore sd Sexton or to his order ye sums of ten pounds att or before ye afour sd terms shall be expired Viz. Wht at 5s per bushell, Good white pease at 4s, 6d pr bushell, Ry at 3s, 3d. per bushell, Indian corn at 2s 4d per bushell, barley at 3s per bushell in any or either of ye afoursd species being good and merchantable. This ye afon sd parties Doe acknowledge to be ye trew intent and meaning of the a four'sd bargaine in every particular.

“Entered by order of the selectmen.

“Attest:

Joseph Sexton, Town Clarke.”

If the spelling of these early records is defective, this should be remembered: There was no fixed standard of spelling available for the common people, beyond the limited lists furnished in spelling books. Johnson's dictionary was not published until after the middle of the eighteenth century. Walker's dictionary was published a score of years earlier, but its vocabulary was limited and it was rarely seen in rural communities.

That Latin was taught by the town or grammar schoolmaster is evident from the vote passed in 1724 respecting Mr. Isaac Stiles, whom the town promises to pay “fifty pounds for keeping the school one year, that is to say the three summer months, he shall be obliged only for keeping the Latin schoolers.”

Yet when there were not pupils in the school studying Latin the selectmen do not seem to have been required to obtain a college graduate as teacher, but might obtain a “scolar or some other fit person.”

In several towns the grammar school became at times migratory. There were reasons why families living on Union street and in Little river district should wish to bring the school to their neighborhoods. January 15, 1774, the town voted not to move the grammar school from place to place. It was customary to charge tuition to those attending the grammar or town school. Votes similar to the following frequently occur. December 2, 1698, it was voted “that all boys capable to go to school, their parents or masters to pay three pence a week for readers and four pence a week for wrighters.” The grammar school was in part to prepare for college. As there were no higher institutions during the first century after the incorporation of the town open to women, one reason for the attendance of girls at the grammar school was wanting. The main reason, however, for their non-attendance was that the opinion prevailed that it was neither needful, fitting nor wise to educate girls beyond the ability to read and to write. The duty of educat-

ing boys was recognized. The duty of educating girls was disregarded after they had learned to read and write.

In a vote passed April 26, 1705, the first mention of girls as pupils of the town school occurs. They are to pay the same tuition as boys "if they goo," but all boys from 7 to 12 are to pay "whether they go or not."

The town took no action respecting the "Dame" or primary schools for many years. These seem to have been maintained by private effort. With, or without schools, all children, in respectable families, were taught to read, for it was deemed the duty of parents to see to it that their children were trained to read the Bible.

At the town meeting, held March 9, 1719, action was taken recognizing one other school than that taught at the center or fort side of the town. It was voted "to allow forty-five shillings towards the school over Little River." In 1724 three pounds were voted "to be improved in hiring a schoolmaster there this winter season." May 13, 1725, the town voted to "give the widow Catherine Noble twenty-five shillings a month for keeping school so long as the town sees cause to improve her in that service and if she sees cause to assent to it." This appears to be the first recognition in the town records of a female teacher.

The wood for fuel was furnished the school by the parents and guardians of the pupils. In December, 1698, the town voted that "such persons that send their children to the school shall provide a load of wood for each scholar; it is to be understood that boys from 4 to 14 are to pay." This action seems to be but the legal enforcement of a custom that for many years obtained in the country towns.

Westfield Academy was chartered June 19, 1793, though not opened for the admission of students until January, 1800. The scholarly and energetic minister of the town, Rev. Noah Atwater, for three years previous to his settlement, in 1781, a tutor in Yale college, evidently had much to do with the founding of the academy. The minister in most of the settlements was the educational, no less than the religious, leader of the community. Mr. Atwater seems to have been especially earnest in caring for the culture of the young. At times he joined the work of teaching to that of the ministry, that he might help boys on toward college. The state authorities willingly granted the act of incorporation of Westfield academy, as there was no other institution of the sort in Western Massachusetts. It was the fourth academy incorporated in Massachusetts.

That the academy might be established the town voted L600 towards its endowment. The act of incorporation named General William Shepard and others as trustees of Westfield academy, "to be and continue a body politic, by the same name, forever." The trustees were authorized to hold lands or other estate, the annual income of which should not exceed \$2,000. In 1797 citizens of the town had subscribed \$1,000. In response to a petition of the trustees half a township of land in the district of Maine was granted by the legislature in aid of the academy. The sale of this land and private subscriptions so increased the

funds that a building was completed in 1799, at a cost of about \$5,000. Hon. Samuel Fowler, agent for building the academy, in town meeting, April 13, 1803, reported the cost to be £927 10s 8d.

On the first of January, 1800, the building was opened with appropriate dedicatory exercises. Rev. Joseph Lathrop of West Springfield preached the sermon, taking for his text Ps. 144:12. In the closing paragraph occurs this passage: "This day introduces a new year—the year that closes the eighteenth century from the era of your redemption. On this day we are assembled to dedicate to God and commit to his blessing this infant seminary, hoping that here 'our sons will be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace'—that here formed to useful knowledge, pious sentiments, and virtuous manners, they will bring honor to God, do service to men in their day, and transmit to another generation the pious principles and the excellent wisdom which they here imbibe."

The sermon was followed by a brief address, and the presentation of the keys to Hon. Samuel Fowler, president of the board of trustees. The following passage occurs in the first part of his address: "We have assembled this day for the delightful purpose of dedicating and setting apart this building for the important design of education, that the rising generation may be instructed in the various branches of human and sacred erudition.

"We rejoice that this happy lot has fallen to us and that we have an opportunity to impart a small portion of our property in laying the foundation of so useful an institution.

"The attention of the citizens of this commonwealth to the education of the rising generation affords a most pleasing prospect of the future support of religion, science and morality. These are grand pillars on which this country has been raised to its present opulence and splendor and on which the principles of our most excellent frame of government must be continued and supported."

Preceptors following Peter Starr, the first preceptor, were: Henry C. Martindale, afterwards member of congress; Lyman Strong, Alfred Perry, M. D., Horatio Waldo, Saul Clark, Theodore North, Sylvester Selden, Francis L. Robbins, Samuel M. Emerson, Alfred Stearns, Charles Jenkins, Stephen Taylor, Flavel S. Gaylord, George W. Benedict, Elnathan Gridley, Alvan Wheeler, M. D., Parsons Cooke and Emerson Davis, who resigned in 1836, after fourteen years' service, to become pastor of the Congregational church. The above named, with one exception, were graduates of Williams college.

In his brief sketch of Westfield, printed in 1826, Preceptor Davis thus outlines the condition of the academy:

"The building was repaired in 1824. It has two school rooms on the lower floor and on the other a large hall and lecture room. The institution is furnished with a sufficient quantity of chemical and philosophical apparatus for illustrating the general principles of those sciences. There is also a respectable collection of minerals for the use of the acad-

emy. Instruction is given in the departments of natural history to those who wish. Terms continue eleven weeks—tuition is three dollars per quarter. During the fall, winter and spring quarters, twenty-five cents in addition is paid for fuel, sweeping, bell ringing, &c. Present number of students 110. About three thousand have been educated at this academy since its establishment, many of whom hold conspicuous stations in life, and many others are useful members of society. The funds of the academy are \$5000.”

The preceptors following Emerson Davis, between the years 1844 and 1856, were: Ariel Parish, William W. Woodworth, Rev. Hubbard Beebe, William C. Goldthwaite, Ephraim Flint, William C. Butler, and Moses Smith.

Many ushers and many ladies of superior ability and of generous culture left the impress of their character and teaching upon students in attendance. Among the lady assistants, or preceptresses, was Miss Emma Hart, from Connecticut, who afterward married Dr. Willard of Troy and established the famous Troy female seminary, one of the first schools in the country to provide adequate higher instruction for women. Miss Philena Carpenter, preceptress for several years, added to her other accomplishments skill in teaching needle work and painting. Pictures painted under her instruction were much appreciated in many homes. Another, among many others who won and who deserved high esteem, was Miss A. Elizabeth Stebbins, afterwards the wife of Norman T. Leonard.

When Westfield academy was founded it was the only institution of the sort in Western Massachusetts. During the following half century rival institutions, better endowed, sprang up, and free high schools began to be established. This academy became but one of many institutions occupying territory once exclusively her own. William G. Bates was the soul of a movement to prevent the decline of the institution. We quote from him:

“It became apparent to the friends of the academy, that, in its appointments, it was in a situation where a large expenditure should be, and must be, made, to prolong its usefulness. The building, though an elegant one for the time it was erected, had become dilapidated and old. It was still comfortable, and might by repairs have been made still more so; but it was ‘behind the times,’ in its extent and in its architectural beauty. It was therefore determined to erect a new building as an addition—or rather, to erect a new academy, and have the old building subserve the part of lecture rooms, and other similar purposes. An address was accordingly prepared and printed, addressed to the alumni and the friends of the academy. A response was made to the application, by, in some cases, very generous subscriptions. A contract was made for the building, and on the 31st of July, 1857, the cornerstone was laid, with imposing ceremonies, and an address was delivered by Mr. Bates, and original odes were sung by a chorus of voices. The future seemed prosperous, and the donors felt that their benefactions had been judiciously expended.”

J. B. Holland was appointed preceptor in 1858. Circulars had been sent to the alumni to aid in securing students. The school opened with a full attendance. It was soon evident that the decline of the academy could not be permanently arrested. The rise of the Westfield and other high schools, the development of Williston seminary and other well endowed institutions within the territory once exclusively the territory of the Westfield academy made it impossible without a large endowment to restore its pre-eminence or to continue its new life. Mr. Holland resigned in 1864. Charles F. Durfee was preceptor for a year. Mr. Geddes attempted to maintain the school another year. In 1867 the grounds and building were sold to the town of Westfield and have since been the premises of the high school. The trustees added the proceeds to the fund of the academy to accumulate until there should be suitable opportunity to use the same, in the words of the charter, in "promoting piety, religion, and morality, and for the instruction of youth in such languages, and such of the liberal arts and sciences, as the trustees shall direct."

We may not pass from the institutional life of the academy without again quoting from Mr. Bates. In his bi-centennial address, delivered October 6, 1869, on the occasion of the two hundredth anniversary of the incorporation of Westfield, alluding to the academy, he said:

"It would be a pleasing retrospect if we were to pass over the first two-thirds of the present century, and record the names of those at whose feet, from time to time, we have sat for guidance and for instruction; if we were to recall those early companions, with whom we strayed, and played, and perhaps toiled along the paths of learning—companions dear to us then—of whom we felt, 'very pleasant hast thou been to me, my brother'—but oh, how doubly dear now, as one by one they faded from our sight, leaving us more and more alone, like a city, which sits solitary, and yet is full of people—in the world, but not of it, among men, yet not of them, and sighing for the unselfish friendship of those who made our young hours happy; if we were to estimate the effect which the establishment of the institution has wrought upon the material interest of the town, its moral influence upon the people, and the heightened tone it has given to its intelligence and its virtue: if we were to consider what a result has been produced upon the world at large, by more than nine thousand people, who have gone out from it, to all parts of the civilized globe. But the topic is too vast for the occasion. I may say, however, in regard to it as a part of the history of the town, that the proximity of other institutions, endowed by enlightened liberality, with ample funds, enabling them to provide more numerous teachers, more extensive apparatus, and more commodious boarding accommodations, inaugurated a rivalry against which this almost unendowed institution could poorly struggle. The buildings and grounds, which had come down to us, were accordingly sold. The estate of the academy is invested for increase, until by accumulation, augmented as I trust it will be, by future benefactions, it shall again spring forward into a field of usefulness.

"My fellow citizens, I say now, in as full faith as I said to you on the 31st of July, 1857, 'Westfield academy will never die! It was born to be immortal! It was incorporated to be and continue a body politic forever'; and if this generation shall pass away with a deluded apathy to its interests, it will find, in a generation perhaps now unborn, friends who will rally around it, with the zeal of its first founders, and rejoice with exceeding great joy, in its returned prosperity."

Mr. Bates proved his faith by his works. Before his death he deeded to the trustees of the Westfield academy, in aid of its purposes, real estate which he valued approximately at ten thousand dollars. The trustees of the academy, in recent years, have secured the end for which it was established by using the income of its fund in extending the course of study and in increasing the efficiency of the high school; the trustees also actively co-operate with the school committee of the town in the management of the school; hence the history of the academy is in a measure merged with that of the high school. We turn to its history.

The High School.—The first movement toward the establishment of a high school, as appears from the town records, was the appointment of a committee, in 1837, to procure a site and to build a town house and a high school building.

When the town house was completed it contained rooms in the first story for a high school, while the second story was a town hall.

Though no arrangement was made by the town for that purpose, the academy continued to provide, as heretofore, for the instruction of those who continued their studies after leaving the grammar grades.

In 1845, when the state board of education were about to provide a permanent abode for the normal school, the town offered to sell the first story and the basement of the town hall to the state for the use of the normal school for the sum of \$1,500; but if the board preferred to erect a separate building the town offered to give \$500 for that purpose.

At the April meeting, 1855, the town appropriated \$1,000 "for the high school and for fitting up rooms for that purpose."

The school opened in the town hall building the same year. H. E. Daniels was the first principal, Miss H. N. Fletcher (afterwards Mrs. L. R. Norton), the first assistant. These were succeeded by Almon B. and Mrs. Clapp. The succeeding principals were A. H. Bingham, C. D. Hills, E. A. Booth, H. H. Tuttle, A. E. Gibbs, Henry Dame, John Welch and James McLaughlin.

In 1867, as we have seen, the building and grounds of the Westfield academy became those of the high school. The town, in 1889, purchased the Ives property and thus extended the grounds towards the south. In that year the town also voted \$26,000 for the reconstruction and enlargement of the high school building. During that year, also, an arrangement to continue for a term of years was completed between the trustees of the academy and the town, by which the income of the academy fund, upon certain conditions, should be used to improve and to extend the work of the high school. In carrying out this arrangement the trustees co-operate with the school committee.

In September, 1890, the new building was ready; a larger faculty had been carefully selected, and a more extended course of study had been prepared by the incoming principal. The school entered upon a new era of usefulness.

During the year the rear wing—the old academy—was burned. It was replaced by a brick wing adapted to the needs of the school.

Herbert W. Kittredge was appointed principal in 1890. As the result of his thorough teaching, careful administration, and tireless energy, and loyal co-operation of competent teachers in the several departments, the school has reached a foremost rank in the high schools of the state.

The Athenæum.—In 1864 Samuel Mather, Hiram Harrison and Cutler Laffin, their associates and successors, were incorporated under the name of the Westfield Athenæum. Mr. Mather gave \$10,000 as a permanent fund for the maintenance of the library and is designated on the records as the “founder of the institution.” Mr. Harrison gave about the same amount in land, and the building which he erected upon it, on Main Street, on the present site of the U. S. Whip Co. The proceeds of the sale of this property now constitutes the Hiram Harrison fund.

\$10,000 were raised by subscription for the purchase of books. The donors were Henry T. Morgan, \$3,500; Cutler Laffin and Charles Jessup, \$1,000 each; William G. Bates, Edward B. Gillett, George L. Laffin and Samuel Fowler, \$500 each. Smaller sums were donated by other parties. The legacy of Addison C. Rand, \$5,000 and that of Fanny B. Bates, \$1,000, and donations from others, of less amount, have been received. The Ed. Taylor fund, \$700; Leonard Fund, \$700; R. B. Robinson Fund, \$2,500; Frances Abbott Fund, \$100, and an income of \$500 from the Frederick Morand fund.

In 1872, Mrs. Cynthia Eldridge, sister of Samuel Mather, gave \$1,000.

May 10, 1895, by the joint action of the directors and the town the library was made free. The number of volumes at present in the library is 38,000 and the circulation about 90,000.

Churches.—The church first established in Westfield, and for more than one hundred years maintained by the town, is known as the First Congregational Church. We have already outlined its history. We may add that within a few years a commodious parish house has been added to the church building, furnishing accommodations for the large Sabbath school and for the social gatherings of the various organizations connected with the church.

When Rev. J. H. Lockwood was made pastor emeritus in 1906, Rev. Henry M. Dyckman was selected as his successor. He was installed in 1907 and resigned 1918. The present pastor, Rev. Henry A. Kernien, began his pastorate this year.

The Second Congregational Church was organized in the year 1858, after 139 persons had subscribed \$1,425.25 for the support of religious worship in Westfield. The first meeting of the signers, who were inter-

ested in providing an additional place of worship, was held on the tenth of March, 1856, in Whitman Hall, located over the store of the present Bryan Hardware Co. Rev. Francis Homes of Boston was engaged as pastor for the first year. He was succeeded by Rev. J. S. Bingham during whose pastorate the Church was erected in the year 1861. The next pastor was Rev. George Bowler, who was installed in 1863, and continued until failing health caused his resignation in 1865, when Rev. Henry Hopkins, who afterwards was president of Williams College, was chosen pastor. Dr. Hopkins was succeeded by Rev. Lyman H. Blake in 1881, who served as pastor until the choice of Rev. W. C. Gordon in 1900. Dr. Gordon was followed by Rev. W. H. Commons in the year 1908. The present pastor, Rev. C. E. Holmes, succeeded Rev. Commons in 1911.

The first Baptist church organized in Westfield was at the West Farms (Wyben). This church prospered for many years, but after a time it was evident that a strong church could not be maintained so far from the center of population. Services, however, were maintained until 1871, when the church was discontinued, the members uniting with the Central Baptist church. Since that time various clergymen from Westfield have held services on Sunday afternoons in a mission chapel at Wyben.

The "First Baptist church" of Westfield was organized in 1784. Five years later a building was erected near the old county bridge. In 1795 the church became divided and disorganized. The revival of 1806 infused new life. Services were resumed. The little band failed to maintain services from 1810 to 1819. Then Rev. David Wright became the pastor, and through his earnest effort the membership was increased to 203 in 1826. This church erected its second house of worship on Main street, near the bridge over Little River.

On May 23, 1833, the Central Baptist church was organized, with Rev. David Wright as pastor. This was the beginning of a new era for the Baptists of Westfield. A church building was at once erected on the corner of Elm and Church streets now remodeled for business purposes. The church grew and in a few years absorbed the Baptist interests of Westfield. In 1867-8, the church having outgrown its accommodations, the present house of worship on the East side of Elm street, between Thomas and Chapel streets, during the pastorate of Rev. John Jennings, was erected. In 1898 Mrs. G. I. Hays purchased the brick residence, built by A. B. Whitman, and presented it to the church, thus supplying a want long felt for kindergarten rooms and furnishing admirable opportunities for social gatherings. The church has recently provided a new parsonage. The following pastors have served the church: Andrew M. Smith, David Wright, Charles Van Loan, Farondia Bester, Alfred Colburn, John Alden, William Carpenter, John R. Beaumis, John Jennings, E. M. Gerome, W. H. Eaton, H. P. Smith and R. B. Esten. W. S. Ayres is now the pastor.

Methodism began in Westfield in 1794. The town was then included in what was called the Granville circuit, and was a part of the New

York conference. Services were first held in that part of the town now called Mundale, then known as Hoophole. In 1812 the first sermon was preached at the center, by Thomas Thorpe, and a class was formed. The first meeting-house was built at Hoophole, also called West Parish and later Mundale. In 1830 the town purchased a site and 1833 the building on Main street, the present site of the home of Chester H. Abbe, was dedicated. In 1836 it became an independent church with Rev. Paul Townsend as first pastor. As a circuit it has had the services of the most distinguished preachers of early Methodism, such as David Kilbourn, Erastus Otis, Jefferson Hascall, Thomas W. Tucker, Jonathan D. Bridge and others.

Revs. Smith B. McLonth, Ephraim Scott, Jefferson Hascall were successors of Mr. Townsend. In 1843, under Mr. Hascall, the large building was erected on Elm street at the corner of School street. So strong and prosperous had the society become that the New England annual conference was held in Westfield, in 1841. Dr. Hascall was succeeded by Drs. Mark Trafton, H. V. Degen, Miner Raymond, J. B. Hatch, G. F. Cox, J. H. Twombly (twice), William Butler, Gilbert Haven (afterwards bishop), I. J. P. Collyer, D. E. Chapin, George Bowler, C. D. Hills, Henry W. Warren (later bishop), Daniel Richards, W. G. H. Lewis, J. J. Mansfield, George Whitaker, J. S. Barrows, S. L. Gracey, F. Woods (twice), J. A. Cass, E. A. Titus, J. M. Leonard, Charles Young, L. H. Dorchester, Frederic N. Upham, John D. Pickles, C. E. Davis, Philip L. Frick and Conrad Hooker. The church has been characterized by strength and aggressiveness. During the second pastorate of Dr. Twombly, the present large and beautiful church edifice was erected and dedicated in 1875.

Members of the Episcopal Church residing in Westfield about the time of the Revolution united in holding services in Southwick, which then was included in the township of Westfield, and the Rev. Roger Viets of Granby, Conn., served as priest. The Episcopal Church, however, fell under the ban when Roger Viets was imprisoned for professing tory sentiments, and the stand was taken in Westfield that "Episcopacy shall never be established in Westfield." Westfield Episcopalians then registered in St. Marks Church, Blandford, to avoid paying toward the salary of the Congregational minister, and until about the time of the civil war the priest came down to Westfield occasionally to hold services in private homes. One of these places was the residence of Mrs. James B. Holland.

Through the untiring efforts of Benjamin F. Cooley, and Edward and Emerson Jessup, sons of Deacon Charles Jessup, all of whom entered the ministry of the Episcopal Church, regular services were begun in the abandoned chapel of the Universalists on Chapel Street, and the Bishop of Massachusetts placed a priest in residence in Westfield, and the Church of the Atonement was duly organized as a parish on July 1, 1863. The Church, however, lapsed from 1865 until 1873, when the Rev. J. Frank Winkley became Rector March 30, 1873, and since then regular services have never been omitted. A move was made from the

Universalist chapel to a hall in the old mill on Main Street until property was purchased on King Street.

The present brick church was erected in 1880, when the Rev. Henry J. Sheridan was Rector. In this church stand two ancient stone angels which were in the reredos of the chapel of Eton College, England, in the year 1450, but taken down by the Puritans as "scandalous monuments" in 1643. They were brought to Westfield by the Rev. Benjamin F. Cooley in 1870.

The Church of the Atonement has a membership of 250 communicants, and a fund is accumulating for a new church building. A boy choir is maintained, and the present Rector, the Rev. Robert Keating Smith, has been in charge since January 1, 1906. His pastorate includes all Episcopalians in Western Hampden County.

If our limits permitted, we should insert the admirable history of St. Mary's church, found in the "History of the Catholic Church," written by Rev. J. J. McCoy. We shall use parts of it.

It is not clear when the first mass was held in Westfield. Father Fitton speaks of visiting Westfield as a missionary, between 1828 and 1830. Father John Brady of Hartford, was in Westfield during the building of the canal, caring for the Catholic workmen. Later, during the building of railroads, services were again held. John Healy was here in 1840, and about the same time William Sullivan, William Callinan and John O'Neil. This same O'Neil was drowned in Southwick ponds while bringing up the last boat that ever came up the old canal.

The first mass definitely remembered was in the town hall, November, 1851. About one hundred and fifty were present. For some time the Catholics gathered in some one of their houses whenever the priest visited them. On Sundays, if no priest could be with them, they still assembled and said the rosary and the litanies in common.

James Phillips was an earnest worker. His Protestant friends aided him in securing a church building by purchasing a site in 1853. The vigil of Christ was held in the new building the next year, though the walls were yet unplastered. Father Blenkinsop of Chicopee had charge at this joyful opening of the church.

In 1854, during the time of intense "Know Nothing" excitement, some of the "baser sort" of the town's people gathered and moved toward the new church, threatening to burn it. Catholics gathered in its defence. Hiram Hull, a leading man of the town, met the mob, and by a few well-timed and decisive words, turned them away from the church. Dr. McCoy adds: "The Catholics were never afterwards molested. On the contrary, there has been no time in the church's history, when Protestant neighbors have failed, by kind words and generous help, to encourage all the good that the Catholic hearts and minds could plan."

In 1855, in the month of June, Bp. Fitzpatrick of Boston attended the first confirmation. John Healey, the first to be buried in the Catholic cemetery, was present to see his four children confirmed, though he was in the last stages of consumption.

Westfield was for a time a mission of Springfield. In 1862, Rev. M. N. Carroll became the first resident pastor. He was followed in 1868 by Father Miglionico. In 1874 Rev. Thomas Smythe became pastor, a man much respected by all classes. He had a large influence in town affairs. March 1, 1881, the church was destroyed by fire. The commodious brick church was dedicated by Bishop O'Reilly March 1, 1885. Father Smyth was succeeded by Fr. Donahue and by Rev. G. M. Fitzgerald, the present pastor. Rev. Michael E. Leahey is the assistant pastor.

The church of Our Lady of the Blessed Sacrament was set apart from St. Mary's parish on 22nd of May, 1910. The first mass was celebrated in a hall in O. B. Parks block on May 29, 1910. The first sod was turned for the erection of the new church Aug. 15, 1910. The church was dedicated by Bishop Beaven on the 2nd of July, 1911.

The first pastor was Rev. Michael J. Ahern and his assistant Rev. Francis O'Malley. He was succeeded in 1914 by the Rev. P. J. O'Malley, who is its present pastor. His assistant is Rev. John C. Edson. The church has about 1,200 members.

The first public service held in Westfield by the Advent Christian people occurred in the year 1856. Meetings were then held here and in Wyben at varying intervals until the year 1866, when a mission church was organized.

But it remained for Elder H. L. Hastings, the well known writer and publisher of Boston, to set in order the first genuine Adventist organization in Westfield. The church was organized on January 4, 1869, and was known as "The Church of Christ." The name of this body was later changed to "The Advent Christian Church of Westfield, Mass."

Elder George L. Teeple was the first regularly elected pastor of the church, beginning his service with the church on January 1, 1872. He served the church but one year. During this and the succeeding year the meetings were held in the White Chapel of Chapel street. In the year 1874 the brick church edifice on School street was erected, and the church organization incorporated under the laws of the State of Massachusetts.

During the period from 1875 to 1908 the following ministers served the church in the capacity of pastor:

Dr. James Hemenway, William C. Stewart, S. G. Mathewson, Dr. D. Mathewson, J. E. Cross, John St. John, M. E. Andrews, George M. Little, A. H. Bissell and F. W. Richardson. Seasons of trial and of discouragement have overtaken the church, but there were also seasons of widespread revival interest and of genuine prosperity during the years above mentioned.

Rev. A. C. Johnson began his services as pastor of the church on December 12, 1908. During Mr. Johnson's pastorate the commodious and attractive new church edifice on Washington street, near Court, was erected at a cost of about \$20,000.00, and dedicated on April 20, 1915. Mr. Johnson closed his labors with the church on the second Sunday in

September, 1916. Mr. Hewitt, the present pastor, preached his first sermon on Sunday, November 12, 1916, coming to Westfield from Aurora, Ill.

Holy Trinity Polish R. C. Church was organized in the year 1900 by Fr. Przbylski. The E. R. Lay whip factory was secured and converted into a church. Fr. Schneider succeeded Fr. Przbylski, who was transferred to Philadelphia. The present church was built under Fr. Schneider's pastorate and has grown rapidly into an organization claiming about 4,000 members. The Rev. Gabriel Van Roth is the present pastor, Anehour Zenner is curate.

The congregation of St. John German, Polish, Evangelical Lutheran Church, unaltered Augsburg confession, was organized in the year of 1901, by the Rev. Aug. Brunn of Holyoke. Later services were conducted by Rev. Menkermoeller and Rev. L. A. Linn of Springfield in the chapel of the Baptist church. In the year 1907 a church was erected on the east side of State street, Rev. L. A. Linn being installed as pastor. During the year 1916 the church was destroyed by fire but was rebuilt and enlarged the same year. The present pastor, Rev. A. Dasher succeeded Rev. L. A. Linn.

St. Casimir R. C. Church was organized March 22, 1915, with Rev. C. Vasiliauskas as pastor. Services were held at the St. Casimir Society Hall for two years until the present church was erected in 1917 and dedicated on May 30, 1918, by Bishop Beaven. The church has a membership of 650.

St. Peter's R. C. Church on the east side of State street was erected in 1915. This society was organized on the 27th of July 1902. Until the erection of the new church services were held in the Slovak Hall. Rev. Francis Cerny has been pastor of the church since 1915. It has a membership of about 500.

INDUSTRIES.

Westfield for more than one hundred and fifty years was a farming town. Its extensive alluvial meadow lands made it a leading agricultural town. Citizens are now living who remember the beginning of other industries that now absorb so large a proportion of the capital and the labor of its people; yet the amount of grass, corn, tobacco, and other crops is still large.

The manufacture of whips, which spread the name of Westfield widely, seems to have been begun in a very simple and rude way over a century ago. The strands for lashes were first cut on flat tables. The Shakers of Lebanon, New York, were the first to cut strands from horse hides by "stripping," a handicraft practiced with wonderful skill by cutters in Westfield. Tradition has it that Joseph Jokes, as early as 1808 made whips with hickory stocks, to which, by a loop or "keeper" a lash was fastened. Soon improvements were made by boiling the wood in a preparation of colored oils. The stocks of the "twisted

whips," as they were called, were made of white oak or other wood of tough fibre, and covered with black sheepskin sewed on. The first plaiting machines were barrel machines. The plaiting machines for covering stocks, as they are now covered, were first introduced from Germany and England; though they were greatly improved by the ingenuity of New England men. Ninety-five per cent of all the whips manufactured in the world are produced in Westfield factories.

The H. B. Smith Foundries, the Westfield Mfg. Co. and The Foster Machine Co. have developed into other leading industries of the town. Mention should also be made of the Atwater Knitting Co., the Brien Heater Co., The Textile Co. and the Planet Mfg. Co., as well as the extensive manufacture of cigars and paper.

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